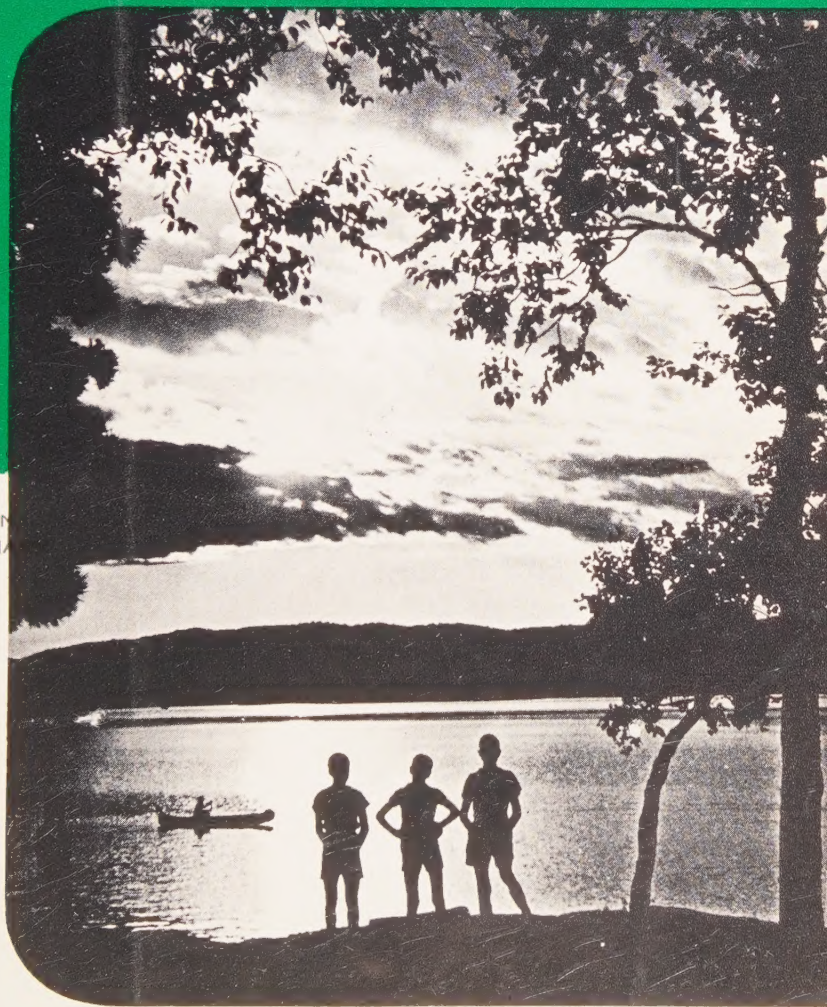


The LUTHERAN

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SUMMER SUNSET

With God there is no darkness

Vol. 35, No. 41

JULY 8, 1953

10 CENTS



Nancy's Repertoire

A FAREWELL DINNER was held at a popular restaurant for a young mother and her three children, Linda, Nancy and Steven, who had gathered with friends before her departure for Japan where she would join her husband who is in the service of his country.

There was an air of gayety as the orchestra played request numbers for the guests. Not to be outdone by the oldsters, four-year-old Nancy asked the leader if he would play "Jesus Loves Me."

A half hour elapsed, the guests were busy eating their dinners and the orchestra leader came over to the table where Nancy was sitting and said to her, "You know this isn't a suitable place for your song, but if you and your sister will come over to the piano, I will play your request number very softly, just for you."

THERE WAS SILENCE as the subdued strains of the hymn and the child's sweet voice were heard above the din of the dining room. Little Nancy was singing her own request number with all the faith and trust of a little child.

A burst of applause followed the singing. Somehow there seemed to be a different spirit among the diners because of a child's witnessing.

—JOHANNE D. WANDBORG

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Missouri will wait three years

Within the Lutheran Church—Missouri Synod an increasing number were eager to push out into the stream of American church life. But they weren't willing to clash with a determined minority who cling to the Missouri tradition of rigid isolation. Last month at Houston, Texas, the synod put off until 1956 a decision on whether to enter the National Lutheran Council or the Lutheran World Federation.

Since their 1950 convention the Missourians had pulled down some of the fences separating them from other Lutherans. They agreed to share with the National Lutheran Council in Service Center ministry to the armed forces. Their representatives co-operated with other Lutherans in establishing churches in England. They have worked with the American Lutheran Church in completing "Part II" of a Common Confession. They pooled their resources with National Lutheran Council churches in producing a film biography of Martin Luther.

Violent criticism of these developments came from the isolationist minority. A few congregations split from Missouri to form an "Orthodox Lutheran Conference." These angry dissenters picketed and placarded their way into an ugly photo feature in the May 25 *Life* magazine ("Battleground for a Religious War").

At Houston last month the Missouri Synod refused to backtrack. It will wait three years—or longer—for the next big official step toward closer relations with other Lutherans. But it won't reverse steps already taken.

792 to 8 on the Antichrist

Missouri battlecry for a century has been that complete doctrinal unity must be reached with other Christians before there can be co-operation. Since Missouri Lutherans have found very few other Christians whom they consider pure in doctrine, their church fellowships have been sharply limited.

Other Lutherans agree that unity in basic doctrine is necessary for church union. But they have not expected agreement on matters which they do not consider essential to salvation.

One point the Missourians had held to be essential was whether the Antichrist, predicted in Scripture, is the man pope. Some Lutherans in the 19th century called the pope the Antichrist. In a doctrinal statement of the Missouri Synod in 1932 it was said that "we teach that the prophecies of the Holy Scripture concerning the Antichrist have been fulfilled in the pope of Rome and his dominion."

But in 1950 the Missouri Synod and the American Lutheran Church agreed to a milder doctrinal statement asserting that "among the signs of (Christ's) approaching return for Judgment, the distinguishing features of the Antichrist portrayed in Holy Scripture, are clearly discernible in the Roman Papacy, the climax of all human usurpation of Christ's authority in the church."

At Houston in late June some within the ALC-Missouri doctrinal statement declared unconstitutional. Their attack was supported by only 17 votes against 800. A resolution to identify the pope as the Antichrist was defeated by a vote of 792 to 8.

No action on Part II

The 2,000-word doctrinal statement to which both the Missouri Synod and American Lutheran Church agreed in 1950 was Part I of a "Common Confession." Part II was completed several months ago, a bland statement of generalities regarding the church and its work today.

But Missouri leaders decided not to put up Part II for approval this year. Since it was not published until a few weeks before the convention (although completed months before, and withheld from publication), members of the synod had insufficient time to study it, it was explained.

Lilje appeals

"All of us have to face the same problems and tasks," Bishop Hanns Lilje, Lutheran World Federation president, reminded the Missouri Synod convention. "Lutherans ought to meet together," he said, "because we have to meet some of the greatest difficulties in the world, and at the same time the most wonderful opportunities."

Since the next LWF assembly is not until 1957, and Missouri's next meeting is scheduled for 1956, there will be time at the next convention to face the LWF membership problem, Missourians agreed.

As for the National Lutheran Council, the Missouri Synod announced its willingness to co-operate wherever it can be done without compromising scriptural principles." The convention voted down a recommendation that it withdraw from co-operating with the NLC in ministry to the armed forces.

Oxnam counterattacks

There isn't a single Communist in an influential position in the Protestant

churches of America, said Methodist Bishop G. Bromley Oxnam. "I challenge the critics of the church to name one clergyman who holds a position of large responsibility in any Protestant church who is a member of the Communist party," the bishop asserted in Philadelphia on June 26.

The bishop himself "works for the



OXNAM, VELDE
They meet this month

Lord on Sunday and for the Communist front the rest of the week," said Donald L. Jackson of the House Committee on Un-American Activities. The committee has in its files numerous documents alleging the bishop's connection with subversive organizations.

They are false or irrelevant, Bishop Oxnam replied. Last month he asked for a hearing before the committee "to answer false allegations regarding me appearing in your files and released by your committee." Representative Harold Velde, the committee's chairman, set July 21 as the date for the hearing.

Methodist Conferences all over the country at their spring sessions have been taking their stand beside the bishop in his debate with Jackson and Velde. The Baltimore Conference demanded an apology from Jackson for his "affront to the Methodist Church." The Southern California Conference called on its membership "to stand fast against such scurrilous and irresponsible attacks upon our trusted leaders as this by Congressman Jackson." The Oregon Conference said the bishop has been "the object of a vengeful and slanderous attack desired to assassinate his character as a patriot and a Christian leader."

Churchmen accused

Most top-rank Protestant leaders in the United States are listed in the House Committee files as associated with Communist-front organizations. The committee has not attempted to sift truth from falsehood. This material has been available to such individuals as John T. Flynn (*The Road Ahead*), Carl McIntire (*The Christian Beacon*) and Gerald Winrod (*The Defender*), who use it in efforts to discredit the Protestant leadership.

Committee material was used by fundamentalist churchmen in attacking the Revised Standard translation of the Bible. They claimed some of the translators are Communist-fronters. It is used freely in the continuing campaign against the National Council of Churches.

Most recent attack against Protestant churchmen is in this month's *American Mercury*—an 11-page blast entitled "Reds and Our Churches" by J. B. Matthews who says the Communist Party has enlisted at least 7,000 Protestant clergymen as "party members, fellow-travelers, espionage agents, party-line adherents, and unwitting dupes." Matthews

says "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen."

Blake replies

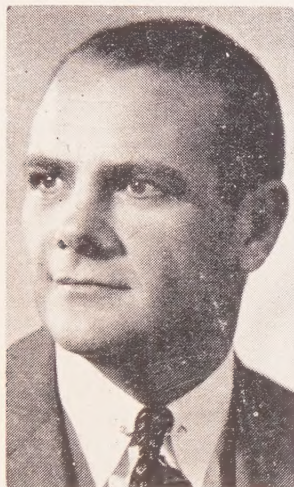
Protestant church leaders "are under more severe question and criticism now than at any other period since the founding of the Republic," said the chief executive of the Presbyterian Church U.S.A., Dr. Eugene Carson Blake.

There are three sources of the criticism, Dr. Blake told Baltimore Presbyterians in June. 1) "The anti-religious forces, who would like to split the Protestant church people from their leaders." 2) Super-fundamentalists, "who want to change the whole church set-up and see a wonderful opportunity in anything which stirs dissension and distrust in denominational ranks." 3) Roman Catholics, "the probable source of subversion charges against Protestant churches, because they hope to turn people away from the Protestant church affiliation."

Effectiveness of the attacks on churchmen, said Dr. Blake, was proved in the Mildred Horton case. She was dropped as a nominee for a United Nations post "for no other reason than her membership in the National Council of Churches," Dr. Blake said. Mrs. Horton is an NCC vice president. Mrs. Horton had been proposed for the UN assignment by President Dwight Eisenhower and Secretary of State John Foster Dulles, but failed to clear the State Department's security officials.

"We who consider ourselves the backbone of democracy are being charged with being unpatriotic, pink, subversive and ineffectual," Dr. Blake told New York Presbyterians last month. "What is worse, these charges are being believed by leaders of the state and by some ig-

ant members of our own churches." He said the way to meet the charges is to preach the Christian Gospel "with its full political, economic, and social implications."



DR. BLAKE
Preach
the
Gospel"

New bishop in Saxony

Resistance to Communist pressure on the East German churches had worn down 67-year-old Bishop Hugo Hahn of the Lutheran Church of Saxony. Nazis exiled him in 1938, and Communists had also given him rough treatment since his reelection as bishop in 1947. He is "a shepherd who protects wolves," they said recently.

Bishop Hahn, broken in health, announced his retirement a few months ago. To take his place the church has selected Dr. Gottfried Noth, 48 years old. He has been a pastor in Dresden. The Church of Saxony has 4.5 million members.

India will study missionaries

There had been loud complaints in India against efforts of missionaries to win converts to the Christian religion. Some Indians believe foreign missionaries

hinder the development of national loyalty among people of the new republic. A committee to study the activities of the missionaries was appointed in June by government officials in the Madhya Pradesh state.

Leading editorial in the June 22 issue of the influential *Hindustan Times* of New Delhi said missionaries have a right to win converts by purely intellectual means, but protested against an appeal to "the ignorant and unwary who may also be superstitious and oppressed."

American Jesuits announced last month they will give up trying to conduct Nirmala College in New Delhi. They said that in managing the school they find it practically impossible to avoid getting mixed up in local politics. Government officials interfered frequently in routine administrative matters. It has been difficult to get teachers who are not suspected of political deviation.

Jewish boys come back to France

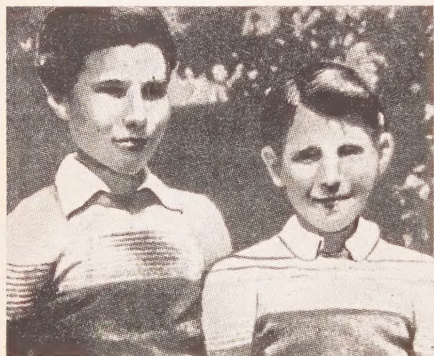
French Roman Catholics were frightened by the violent anti-Catholicism which swept their country after two Jewish orphan boys disappeared over the Spanish border.

The boys, Gerald and Robert Finaly, were turned over to French Catholics when their parents were executed by the Nazis. The boys were baptized in the Roman Catholic faith, and were smuggled into Spain to prevent their Jewish relatives from taking them to Israel.

A Roman Catholic cardinal, Pierre Gerlier, arranged for the return of the boys to France after a French court ruled that they must be placed in care of Jewish relatives. Their aunt, Mme. Hedwig Rosner of Israel, says the boys will be given a French education and when they are 21 will be free to choose whether they prefer the Roman Catholic or the

Jewish faith.

The Central Conference of American Rabbis sent word to Pope Pius in late



BOYS COME BACK

Cardinal sent for Robert and Gerald

June that they were "shocked and dismayed" at the "irregular conversion and kidnapping" of the two orphans. French Jews and also Protestants and some Roman Catholics denounced the church for its part in keeping the boys from their relatives.

Pennsylvanians battle on adoption law

Protestants and Roman Catholics in Pennsylvania divided sharply last month on proposed legislature to clear up problems in child adoption.

The state department of welfare would be given final authority over child adoption placements by individuals, orphanages, or church institutions, according to Senate Bill No. 480. Object of the bill was to end the "black market" in babies, and establish the rights of foster parents.

Archbishop John F. O'Hara of Philadelphia called a meeting of Roman Catholic members of the Pennsylvania legislature to try to block the bill, it was announced at the May convention of the Lutheran Synod of Central Pennsylvania. The Pennsylvania Council of

Churches has taken the leading part petitioning the legislature to pass the bill.

In mid-June "friends of the Roman Catholic hierarchy introduced two amendments" (to Senate Bill 480) "that all but nullify this measure," the Pennsylvania Council reported. One would exempt churches and religious groups from the operation of the law. The second would exempt church groups from the requirement of making reports to local courts in all cases of adoption.

Probable result of the tug of war might be that no adoption law would be passed.

Churchmen agree on refugee bill

Roman Catholics united with Protestants and Jews in urging the U.S. Congress to adopt the Eisenhower-recommended proposal to let 240,000 European refugees come to America. But Senator Pat McCarran who "doesn't want to let all the riffraff in this country," is tight on the bill in the State Judiciary Committee as the Congressional adjournment date drew near.

Spokesmen of the National Council of Churches, National Lutheran Council and other church agencies testified in favor of the refugee bill at a Senate hearing.

Catholics leave New York Council

Roman Catholic directors of New York City's Welfare and Health Council said good-bye to other members of the board in late June. They were pulling their 53 social agencies out of the council because it has permitted a birth control organization to enroll. Catholic agencies will form a council of their own.

"We are opposed to co-operating with the council with an organization whose principal program involves a practice gravely contrary to the law of Almighty God," Catholic agencies announced.

Cardinal denounces film

In Hollywood the movie industry's Production Code Administration had been careful to heed recommendations of the Roman Catholic Legion of Decency. Films objectionable to the church as indecent or otherwise offensive usually failed to get the seal of approval.

The Code Administration turned down the recent movie, *The Moon Is Blue*, but the producer decided to try to get it shown without the seal. In New York, Chicago, and elsewhere it passed local censorship boards. Two New York theaters scheduled it to open July 9.

The picture is "an occasion of sin" and Roman Catholics have an "obligation" to avoid seeing it, announced New York's Cardinal Spellman. Success of the film could be a heavy blow to the censorship system the church has kept in effect for more than 20 years.

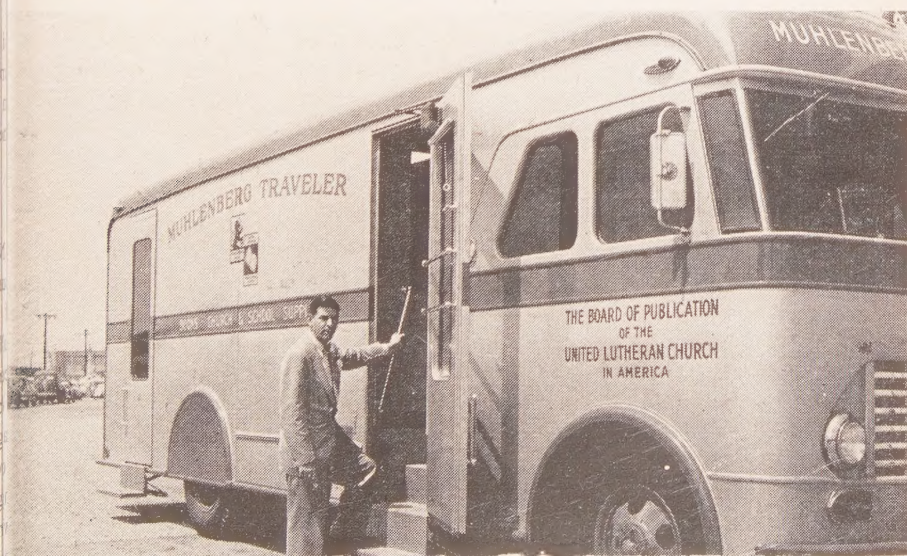
"Catholic people should stay away indefinitely from theaters which show condemned pictures as a matter of policy,"

advised Cardinal Spellman. The theater boycott threat had been used against *The Miracle* in 1951.

"Traveler" takes to the road

Newest venture of the United Lutheran Publication House in carrying books and church supplies to United Lutherans was rolling out of Philadelphia this week. It is a 28-foot van called "The Muhlenberg Traveler," equipped with book shelves, hand-carved altar as the center of an ecclesiastical arts display, audio-visual apparatus, and other ULPH materials.

First destination for the "Traveler" will be summer schools and camps along the eastern seaboard. In the autumn it will be sent to rural areas of the church, from New England to Florida and westward to the Pacific. An evening program will be offered in congregations far distant from the ULPH city stores, explaining the church's publications and supplies.



BOOKSTORE ON WHEELS

"Muhlenberg Traveler" will go beyond the range of nine ULPH city stores

World News Notes

Giving away wheat

Wheat was stacked mountain-high in all American storage space. The surplus supply was shoveled into the holds of laid-up Liberty ships in the Hudson River and elsewhere.

With over 300 million bushels overflowing the nation's bins, it seemed reasonable to give 37 million bushels (a million tons) to hunger-stricken Pakistan. Last month the U.S. Congress moved swiftly to authorize the gift. Fifteen days after President Dwight Eisenhower recommended this action, the first wheat-laden freighter steamed out of Baltimore. By the third week of July it will be unloading in Pakistan and ready for processing into life-saving bread.

THE PAKISTAN DEAL came more easily than the wheat-for-India appeal in the U.S. Congress two years ago. Drought had then produced widespread famine in India, but legislators haggled for more than three months, amid frantic pleas from church groups and other agencies which felt it needless for people in Asia to starve while American granaries were bursting.

Part of the difference is in the fact that the present Pakistani government is willing to share in U.S. defense plans in Southeast Asia, while India's Prime Minister Nehru has insisted on trying to be neutral in the cold war. Another factor influencing the legislators is that the present U.S. political climate is more favorable toward aid to Asia than aid to Europe. And a third factor is that to improve the American farm situation something must be done to take off the market some of the huge surplus as the 1953 crop is harvested on the vast western plains.

The gift to Pakistan becomes a sort of American farm relief measure. Wheat bought by the government in the price support program several years ago is now being used to feed starving human beings before it rots.

Americans don't want criticism

Plenty of Americans were shocked and disturbed to hear about the kind of books which have been removed from the U.S. State Department's overseas libraries. Books which criticize American foreign policy, even in a temperate and well-informed manner, have been pulled off the shelves. The list was collected by foreign correspondents of the *New York Times*.

In at least one library Dr. Kenneth Scott Latourette's *American Record in the Far East, 1945-51*, was removed. Dr. Latourette until last month was a professor at Yale Divinity School and America's outstanding student of foreign missions. Another book removed was Walter White's *A Rising Wind*. Mr. White, the anti-Communist secretary of the National Association for the Advancement of the Colored People, has written an honest description of present-day American race relations.

The Information Service libraries provided by the U.S. in large cities overseas are important centers for active-minded people to gain access to American books and periodicals which they cannot secure elsewhere. Reading these books gives people of other countries insight into American thinking. Under the impact of Senator Joseph McCarthy's crusade against the State Department libraries, books are to be banned if they show any of the seamy sides of American domestic or international policy.

A MILLION-DOLLAR CUT in the foreign aid bill was restored by the Senate Foreign Relations Committee at the urging of church leaders. The purpose was the payment of ocean freight on shipments of relief goods.

For the past several years, the U.S. government has reimbursed Lutheran World Relief, Church World Service, and similar organizations for the cost of shipping food, clothing, and medicine to devastated areas. Congress thus recognized that such voluntary giving by Americans helps to achieve international understanding and good will. The effect was to increase the flow of overseas shipments, since payment of ocean freight enabled the agencies to handle a larger volume on limited budgets.

Cut restored

The administration requested \$1,825,000 for reimbursement of ocean freight in the coming year. This was a small item, compared to the \$5½ billion total for foreign aid. But it loomed large in the planning of voluntary relief agencies.

The Senate Foreign Relations Committee made cuts in foreign aid totaling \$162 million. In the House Foreign Affairs Committee, the ax was sharper and cut deeper, cutting the president's request by almost \$500 million. Reductions of \$100 million or more were made in each of the following categories: military aid to Europe; military aid to the Near East and Africa; economic aid to Europe; and development of special weapons.

Compared to the other slashes, the cut of a million dollars for relief shipments seemed minor. The reduction was approved by both committees. They reasoned that with economic conditions in Europe improving, the U.S. should en-

courage people to stand on their own feet.

The legislators overlooked a few vital facts. One was that food and clothing in large quantities are urgently needed for the flood of refugees from the East Zone. Another was that shipments to Asia—Korea, India, Pakistan, Jordan—are demanding a larger and larger share of relief agencies' budgets.

Ten-to-one ratio

Another interesting fact is that for every dollar of ocean freight paid by the government, the voluntary agencies have sent ten dollars' worth of food and clothing. Finally, those agencies are short of cash resources with which to handle large volumes of material aid, so that the provision of ocean transportation actually multiplies the amount of food and clothing which can be accepted for shipment.

When it was learned that the committees had made a 60 per cent cut—from \$1,825,000 to \$825,000—church leaders got busy on the telephone and telegraph. They pointed out the facts which the members of Congress had overlooked. They emphasized a million dollars in freight costs would make possible the shipment of \$10 million worth of relief goods in Asia and Europe. They urged that Congress find other places to economize than in the relief of human need.

The Senate Foreign Relations committee voted to restore the full amount. The cut was kept in the House bill and passed the House at that figure. Senators who believe in the value of overseas relief by voluntary agencies should be on guard against efforts to reimpose the million-dollar cut during Senate debate. This is no time to be "weary in well-doing."

—ROBERT E. VAN DEUSEN

ON JULY 1 Canada was 86 years old—quite young as far as nations go, and relatively immature, but full of energy and abounding in enthusiasm. Some of the spirit that possesses the country is seen in public statements by two immigrants who had come to Canada in recent years.

The first is a businessman. He had come from England to establish a branch of an English stationery and bookselling concern. He spoke in a precise and decisive way about his company's plans for future expansion in the Dominion. By way of emphasizing that both he and his company were here to stay, he told his audience that he and his family expect soon to become Canadian citizens.

The second is a clergyman. He had left his church connections and comrades in the United States to take an important executive position in Canada. It hadn't taken him long to see the great and growing possibilities for missionary and educational work. No doubt, any number of inducements awaited his return south of the border. But he was thinking of making his stay permanent by applying for Canadian citizenship.

SUCH ATTITUDES were uncommon not many years ago. Most immigrants came to Canada expecting to stay, of course. But among those in the upper levels of business and cultural life there was always the itch to get one's job done and get back "home."

Among the many factors contributing to this change of attitude two stand out. The first is the advance made by Canada in the family of nations. Canada is becoming a respected member.

It was not until nearly 40 years after Confederation that a civil servant dared

to suggest "a more systematic mode of dealing with what I may term for want of a better phrase, the external affairs of the Dominion." Until that time all Canada's relations with other nations had been channeled through, and to a large extent controlled by, the British Parliament. Today, the department of external affairs has become of such major importance that its secretary, the Hon. Lester B. Pearson, is taking his turn as president of the General Assembly of the United Nations.

THE SECOND FACTOR in Canada's present status is its economic position. The Canada Year Book, 1952-53, has recently been issued. It has more than a thousand pages overflowing with the statistics of stability and strength. The following are significant:

Population: at Confederation, 3 million; today, nearly 15 . . . *Agriculture:* farming area then 36 million acres; now 174; wheat crop, 16 million bushels; 562 million . . . *Mining:* gold production from 105,187 ounces to over 4 million . . . *Manufacturing:* 187,942 employees earned \$40 million; today more than a million workers gets \$7.5 billion a year . . . *Transportation:* 2,695 miles of highway have stretched to over 42,000; there are more than a half-million miles of highway, and a motor vehicle for every five people . . . *Trade:* exports and imports to and from the U.S. were worth \$30 million in 1871; in 1951 Canada bought nearly \$3 billion of American goods, sold \$2.3 billion in exchange . . . *Taxes:* no income tax was needed to support the original four-province union; that source alone provides \$1.5 billion a year, a sign of greatness of some kind.

—NORMAN BERNARD

Christian faith becomes stronger in situations of crisis which reveal the limits of human virtue

by REINHOLD NIEBUHR



FROM GERMANY we get the report that Christians in that country speak of God's beloved East Zone" when they refer to the religious situation which prevailed in that part of Germany until a few weeks ago. It may seem rather ironic to suggest that the place in which there is so much misery is particularly loved of God."

But there is a true instinct behind the curious way of speaking. For it is clear that the witness to the Christian faith is clearer and purer in a situation where conventional faith is dissipated by the fear of the powerful and the real faith is purified and strengthened, so that men are able to defy malignant power with the clear witness of "we must obey God rather than men."

The fact that this is so, and that the Christian faith becomes more powerful in situations of crisis than in situations of ease, is a rather interesting evidence of the character of faith which has a focus at the center of its revelation. We know that in individual life, a condition of ease and comfort usually quickly dissipates spiritual discipline, while the crises of sickness and death prompt men to seek the comfort of faith and to be more receptive to God's judgment.

IN COLLECTIVE LIFE the same rule holds true. Stable civilizations usually prompt an idolatrous estimate of the order and virtue of the civilization as if it were God; that is, as if it were the source

and end of all good. The idolatrous way in which our secular culture speaks of the "American way of life" is a case in point. For while there are obvious virtues in our democratic tradition the achievements of American democracy are undoubtedly more fragmentary and contradictory than our current idolators would be ready to admit.

In short, we are not inclined to worship the true God whose majesty and holiness transcends all earthly majesties and moral achievements, until the course of history has shattered and shaken our false gods, all of which have this in common: they are schemes of order and meaning which have our own virtue or power or prestige at their center and they support, rather than challenge, our self-esteem.

It is when we are "at our wits' end" that we "call upon the Lord," that is, it is when the limits of human wit or virtue are laid bare that the soul is made receptive to words of judgment and mercy from another dimension.

THAT IS WHY we must regard moments of crisis as moments of grace even while we legitimately seek to avoid crises and to preserve our health and our fortune. That is why, also, we look to the Christians suffering under tyranny as special channels of grace for the whole of Christendom, even while we do everything to preserve freedom and prevent the spread of tyranny.

These Programs Are Different

Churches in various parts of the U.S. have seized unusual opportunities to extend their area of service.

MOST CONGREGATIONS carry on a basic program very effectively. They hold regular worship services which are well-attended and often inspiring; they conduct Sunday school for the education of the children and youth; they sponsor a variety of organizations which serve the church and community.

Occasionally through inspired imagination a congregation develops a novel program or activity that makes news. One in Virginia recently opened a home for ladies. One in California provides a wide ministry to a surrounding area through use of a trailer. Many others have adopted unique methods of serving their community and advancing the work of the Kingdom of God.

The five short illustrated articles which follow describe some programs which are off the beaten path of normal church activity. They do not comprise an exhaustive list of special activities in which ULCA congregations engage. But they are described here because of their value both as news and as inspiration to others who may blaze new trails of Christian service in the days to come.

Arizona church houses cerebral palsy group

ONE OF THE CRIPPLING diseases of childhood which has come into notice lately is cerebral palsy. It causes damaged nerve centers in the brain, often through some pre-natal injury. Its victims often have full strength and intelligence, but suffer because of their lack of muscular co-ordination.

In Arizona, the Maricopa County Society for Crippled Children was last year constructing a new building to house a proposed cerebral palsy clinic and other services to handicapped children. Due to various delays, the building could not be completed in time to get the program under way. A school for crippled children, a therapy department and a speech clinic were all set up to carry on their important activities in behalf of the children, but they had no place in which to work.

Leaders of the society noticed that new

rooms were being added to the religious education building at Faith Church in Phoenix. They approached the pastor to ask about the possibility of using these facilities until the time when their new building would be ready for occupancy. After discussion with the church council, a favorable decision was readily reached.

Plans were completed for the opening of the Crippled Children's Clinic before the Sunday school of the church occupied the building. The clinic included a school under the direction of a trained teacher, a physical therapy department with two full-time therapists, one of whom is a member of Faith Church; and a speech correction clinic under the direction of a speech therapist. Voluntary assistance is given in the program by a group of women of the community. More than 100 children are given assistance through this program.



PASTOR CLUTZ WITH CLASS OF HANDICAPPED CHILDREN
Trained therapists conduct the work with volunteer help

FAITH CHURCH has found it a privilege to make available its facilities for so worthy a cause. A co-operative community enterprise of this nature brings good will and understanding in the com-

munity. In the near future the work will be transferred to the new building especially erected for the purpose, but Faith Church's interest in the work will not be abated.

—FRANK CLUTZ

Blind children attend Kansas City church

TRINITY ENGLISH LUTHERAN CHURCH of Kansas City, Kansas, through the years has had as regular worshipers at Sunday school and church blind children from the Kansas State School for the Blind located in the city. One reason for this attendance has been the influence and guidance of Miss Lillie Studt, a member of the Trinity congregation, who is a teacher in the primary grades of the school. For nearly 18 years she has brought with her a group of students to worship at our church.

To aid them in worship she patiently

worked out the order of service in Braille that her students might worship with the congregation. In recent years the ULC Board of Social Missions and Secretary Francis A. Shearer have supplied the service and hymnals in the Braille. Miss Studt calls the pastor for the hymns each week that the students may have the Sunday hymns in advance.

Visitors at Trinity often ask "Who is the lady in the second pew with the group of children?"

Surprise is manifested when they learn that the children are blind. Then comes

the remark, "Why, they followed the entire service and we didn't know they couldn't see!"

The blind students are accepted as normal by our Sunday school and church groups. We are never conscious of their lack of sight. In their Sunday school classes they enjoy their acquaintanceship with teachers and fellow students and join readily in worship and the class lesson.

One of the little blind boys acted as ring bearer at the wedding of a Sunday school teacher. Not until he turned around to await the bride's approach to the chancel did some of the people know that he was blind. He had memorized the necessary steps in the wedding processional and never faltered. His parents were justly proud of him as he carried through his part. In fact, at the reception he was as much a subject of comment as was the lovely bride.

As the years pass, pastor and people of Trinity Church feel the normal action and reaction of this part of their Christian ministry. For this is the least that we can do to these who desire normal outlets in their daily living. This fall when the school resumes its studies we will hear



BLIND CHILDREN AT TRINITY

A normal part of the congregation

their glad voices once more. And normal worshipers they will stand by the rest of us and worship to the praise of Christ our Lord, a normal group in a church that looks forward to their presence as a natural part of its existence.

—WILLARD W. ALEXANDER

Pastor conducts devotions for children on cowboy TV show

REMEMBER THE OLD SAYING "I would rather see a sermon than hear one"? It is literally true with the arrival of television. Of course, when grandfather and grandmother used to say it they were pointing out that example is the best teacher. But we have a powerful medium today to present our faith to a congregation of millions of viewers.

Two years ago last January in San Diego, California, the Rev. Quentin P. Garman, pastor of Christ Church in Pacific Beach, took advantage of the

opportunity offered him by the San Diego Council of Churches to present a fifteen minute religious thought for the day once a week, on Station KFMV-TV. Ten local ministers were to present their message on a western cowboy show entitled "Smokey Rogers' General Store."

To some the setting did not seem proper. Not all the ministers selected from leading Protestant denominations could sense the worth of this new adventure. Forseeing television's importance to religion and education, Pastor Garman

and the courage to pave the way.

The adjustment he had to make to meet the situation was not as difficult as people had imagined. Smokey had a large studio audience of children. Each day they celebrated birthday anniversaries of seven or eight of these small guests. The children shared ice cream and cake with each other during these celebrations on the air.



PASTOR GARMAN ON TV

Kids saw him on Smokey's show

It seemed most appropriate to follow the little party with a hymn and religious

thought for the day. The Rev. Garman brought children with him to take part in the program. The cub scouts, junior high choir and many other youth groups were enthusiastic when approached with an invitation to be on the Smokey Rogers' Show.

Letters started to pour into KFMB. People liked the new addition to the program. Since Smokey Rogers' Show is the highest-rated program on the station's afternoon schedule, everywhere Pastor Garman went he was greeted by small-fry fans who remembered seeing him on Smokey's show.

If anyone had any doubts as to the merit of TV to religion they could not help but be impressed by the results. While on TV during one four-month period, the Rev. Mr. Garman averaged one child baptism a week, 25 new pupils in Sunday school, four weddings, five families received into church membership and countless other good results.

God's message can reach into every walk of life through the possibilities of TV. The San Diego Council of Churches now has its own half-hour program, "Let There Be Light," every Sunday morning. An all-faith choir sings and there is light on a new frontier in the world.

—MARY FISHEL

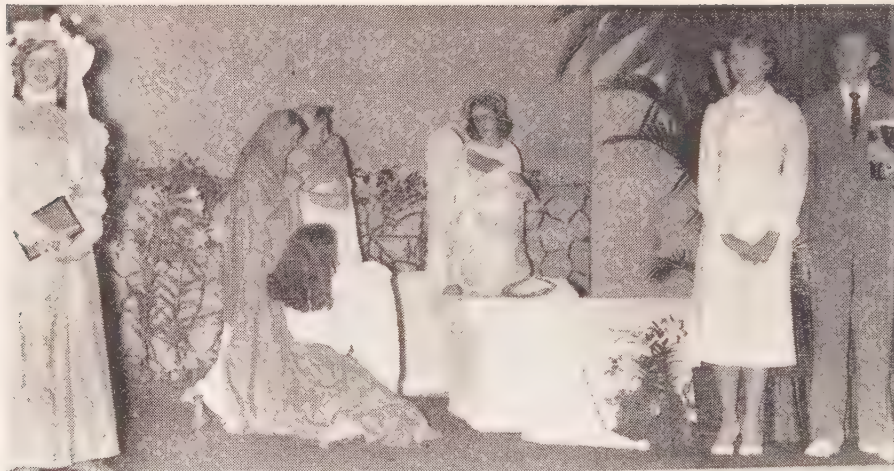
Unusual pageant marks school's 125th anniversary

EASTER DAY at the Sunday school of the Church of the Ascension, Savannah, Georgia, was an important event, for the 125th anniversary of its founding was so celebrated.

The historical emphasis of the Easter program was given through display of pictures, programs, a miniature scene of the founding of the Sunday school 125 years ago and the original minutes of its

organization, March 9, 1828.

Also presented was an Easter tableau written for the occasion. "History," portrayed by Miss Dorothy Baxley in authentic 1828 costume, gave a short resume of the founding of the school emphasizing the fact that the Easter message had been proclaimed during the entire history of the school. As she read Matthew 28:1-6, the curtain slowly



EASTER MIXED WITH HISTORY AT SAVANNAH
The message was proclaimed for 125 years

opened upon the tableau. "Future," represented by Frederick Ohsiek, stated that the Easter message did not end with the words, "Christ is Risen," but continued with the words from Matthew 28:7-8. "Future" asked the meaning of Easter to those present and stated that as long

as "Christ is alive in the hearts and lives of those here present tonight, we know that the future of our Sunday school is assured." The audience was asked to proclaim this assurance by the singing of the hymn, "Christ is Risen."

—MILDRED GARTELMAN

City church confirms 16 adults from its neighborhood

A LONESOME, middle-aged Roman Catholic woman attended an oyster supper last year at Emanuel Lutheran Church in a crowded downtown area of Philadelphia. It's the sort of neighborhood where the "better families" move out as newcomers enter. Often in such areas churches have closed and moved away, too, or have relied on members who come long distances because of loyalty to their old congregation.

The woman liked the warm spirit of the people and said to her friend, who had brought her, "I wish I could belong to a church like this!"

Later she saw on the wall some pictures of confirmation classes. "Is that how you join?" she asked. "I would love

to be confirmed here."

"You have to come to church first," said the friend. "You have never been to a Lutheran service."

The next Sunday the woman came and lingered after the service to tell Pastor Henry Hodel that she wanted to be confirmed at the Lutheran Church. That was more than a year ago. Since then, the woman has never missed a service. After attending adult instruction class, she along with 15 others was received into the congregation by confirmation on last Pentecost. The class of 16, eight were former Roman Catholics!

"We feel that we have an important ministry right here in our neighborhood," Dr. Hodel declares. "All the members

of the adult class live in this area."

Five of the Roman Catholics confirmed in the Pentecost class have either husband or wife who are already mem-

bers of Emanuel Church. Dr. Hodel explains. "In other cases, a friendly interest by neighbors who are members of the church brought them in."



ADULT CONFIRMATION CLASS AT PHILADELPHIA CHURCH
Pastor Hodel with the results of his neighborhood evangelism



INSTEAD OF GOING to my own Lutheran church this week I visited one near by. There I met a friend I knew slightly, and knowing I was just visiting she asked if I were of a different faith.

I answered glibly, "Oh, no, I've been a Lutheran all my life!"

"All your life!" she said after a pause. "What a privilege!" Sounding to me like criticism, her remark brought my head up quickly. Until she went on "You see, I've been a Lutheran for only two years."

For the rest of the day, I kept thinking about it. I couldn't help wonder how many times I had bragged before—"I've been a Lutheran all my life"—without considering whether my church could say the same about me.

—MRS. E. J. REHDER

THE IDEA THAT SERIOUS religious books are to be read only by pastors is a heresy that must be destroyed. The average Christian ought to make the purchase of religious books an important item in the family budget.

—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

Homesick for Heaven

By LENA WALLENIOUS

**Finnish Pietists find this life a vale of tears but
look forward eagerly to their "wonderful homeland"**

ARE THERE PEOPLE in the world who confess they are sinners and cowards, that they are stupid, hard-hearted, vile, filthy, false—and mean it, too? And if so, aren't they either strongly exaggerating or dangerous criminals?

No—they are Finnish Pietists who have a painfully clear insight into human nature. All the above definitions are found in the hymns they never get tired of singing. They distrust human beings—most of all themselves! But they definitely trust God.

Finnish Pietists don't want to be separated from other people, for they don't feel they are better than those who don't believe. On the contrary, they know that a great gift like their faith in Christ is followed by a great responsibility, and they are aware of their weakness.

Summer festivals of the Finnish Pietists collect annual crowds up to 18,000. Though the Pietists don't pray very much "officially," the last meeting of these festivals is always closed by prayer during which all those present kneel on the ground.

Watching a vast crowd of kneeling people, a foreign guest once said to Aku Raty, a farmer, who is regarded as the lay leader of the Pietists, "If only this spirit could be shared with the secularized Finns!"

Miss Wallenius is a Finnish church journalist now engaged in graduate study at Syracuse University's School of Journalism.

"Tell this guest," said Aku to the interpreter, "that these are all secularized."

PIETISTS BELONG to one of the few great revival movements which have been working inside the Evangelical Lutheran Church of Finland. Other groups are called Laestadians, "The Praying Ones" and the Evangelicals—the last word has a meaning in Finnish that is different from the English one. All these movements got started among simple country people, laymen and women. They have renewed the whole ecclesiastical life in Finland.

Pietist influence came from Germany to Finland towards the end of the 17th Century, and in the 18th Century it grew into a great religious movement that spread through entire provinces. In the last century these revivals blazed anew.

Small groups in many other countries founded new denominations under similar circumstances, but Finnish Pietists didn't want a new church. "We will stay in the common service as long as Christ, Father and the Benediction are there," they said and kept on attending church services, despite the fact that there was no minister in many cases preached against them.

LAST SUMMER I spent a Sunday in Lapua in Western Finland, one of the centers of Finnish Pietism. I was guided in the parsonage and spent all the afternoon going with my host to various homes

which he was invited. We went to two baptisms and three meetings of the Pietist type, one of them held in connection with a funeral, one because of a birthday, and one as a dedication of a new home. "Here at Lapua we have no need to worry how to gather people to listen to God's Word," said my host, Pastor Ville Luoppala. "The members of the parish co-operate with the ministers. My greatest trouble is how to find enough time to go to all the meetings I am invited to."

Among Pietists Christianity is a natural part of everyday living. Any birthdays, weddings, funerals, and similar occasions are a reason to invite the pastor and all friends and neighbors to a spiritual meeting on any evening of the week.



One reason for the warm spirit of these Pietist meetings is probably that they are held in homes. An average Finnish country house is not large. Usually it has one big room and one or more smaller ones, but it is fascinating to see how it is large enough to accommodate an incredibly great number of guests. If there are very many people—and at places like Lapua there might easily be from one to two hundred at any Pietist meeting—only the minister and

other speakers have coffee in one of the smaller rooms. Meanwhile dignified, quiet people in their dark dress fill other rooms and start up a hymn.

AT A PIETIST MEETING anyone can start a hymn between the speeches, and gradually all join in. Actually, it is often the women's part and all they can do, for women never speak at the meetings. They are not passive, though. They sing, teach their children to sing and pray, and bring them to the meetings.

The actual meeting is always begun with a text from the Bible or some book like *The Pilgrim's Progress*. It is followed by a hymn, and after it short speeches and hymns alternate.

The speakers—and there are many good lay speakers among the Pietists—give their addresses always sitting in their places. Their message is usually presented briefly and clearly, with simple illustrations taken from everyday life. The addresses often contain parables and strong eloquent language to express the speaker's deep emotions. "The narrow way," striving against sin, sorrow because of one's own wickedness, and trust in God are some of the keywords of the Pietistic message.

"The faith untried by tribulation is only a dream; the love, which does not weep over its poverty, does not stand; the godliness, which has not gone through fiery trial, is as a bubble on the surface of the water: the next breath of air will break it," was once said in a sermon by Dean Wilhelm Malmivaara, whose son, a third-generation Pietist, is now one of Finland's bishops.

MOST OF THE HYMNS are in the form of a prayer. The singers confess to their Lord that they are sinners, but they trust that Christ has come to save just such people. They want to fix their eyes on

Jesus who has gone through the same valley of death, who has faced the same sorrows and temptations and overcome all of them. They have to suspect their own faith and their praise is still weak, but their hearts are kindled as they think of heaven, their wonderful homeland, for which they always are homesick.

The *Hymns of Zion*, which are in minor keys, may sound very gloomy to foreigners, but they are characteristic to the Finns. Whether translated from Swedish or German, or originally written in Finnish, their background is the Finns' eternal struggle against the evil forces which have always threatened the existence of the nation and the individuals. The external danger of war, cold, and hunger has here changed into that of the dark forces of Satan, the world, and one's own flesh, and in the often naive and realistic verses there is an indescribable longing and beauty.

A profound childlike wisdom, which is seen in these hymns, is one of the characteristics of old Pietists. The movement has brought up many independently thinking men and women who possess a great spiritual judgment. The position of the laymen in the management of the Church of Finland is based on the influence of Pietism and the other three movements.

Though the Pietists emphasize the absoluteness of Christianity and its claim of decision, they are not enemies of culture. On the contrary, they have had a great significance in the rise of the national cultural life in Finland.

IN SPITE of their gloomy hymns, Pietists are not without humor. When one of the lay leaders was once leaving a meeting house in the host's sleigh, he said to his host, "I leave you in the hands of the Lord."

Nodding towards the hired man who was going to drive the horse, his host said, "And I leave you in the hands of this Pekka."

All Finnish Christianity is more or less "pietistic," and for many a Finnish Christian it has been an enlightening experience to find that in other countries there are different kinds of Christianity.

A Finnish children's novel tells about a small girl who goes to visit her rich aunt, and when watching her beautiful white hands, feels ashamed of her mother's hands, which have become hard and worn in work. I know many Finns who have felt the same about Finnish Christianity, when spending their first long time abroad. They have felt bewildered, not able to understand that there can be both longing faith and praising faith and that the Lord may have enough love and work for each of them.

Once after a Pietist meeting the pastor asked those who had remained sitting in the room. "What do you think the Finns have to bring to the throne of the Lord when the kings of the earth and all the nations bring their glory and honor to Him?"

They were all very quiet. They knew a little about some other nations and their joyful work for the Kingdom of God and they felt they would really have something to give to the Lord. But how had Finland honored God? They didn't seem to be any answer.

After a silence somebody said, "On that day we shall have nothing else to bring to the Lord but our tears."

They knew that before the throne of the Lord there will be no place for tears of hypocrisy, self-pity, or any shallow emotion, but only for those of repentance and longing. And they trusted that "God shall wipe all tears from their eyes."

PEGGY GETS AN ANSWER

By RITA PUTTCAMP

**God wanted her to wait patiently for His answer, just
like she wanted little Mike to wait for a warm bottle**

WHEN MISS HALSEY said that the job had been filled, Peggy Baker arose uncertainly. In spite of being cold and sick with disappointment, she remembered to thank Miss Halsey before she left the office.

It was hard to walk out into the bright sunlight without tears in her eyes but Peggy did it. The job would have meant everything to her. As valedictorian at Linden High, Peggy had the scholarship to State Teachers' College for next fall, but before she could use the scholarship, she would need a summer job which paid well, then a part-time job to pay her room and board in the college town next fall. Peggy had haunted Miss Halsey's office all spring. Miss Halsey was the crisply efficient personnel executive for the only industry in Linden. Miss Halsey seemed to like Peggy and she knew why Peggy wanted work. But once, twice, three times, good-paying jobs were within Peggy's grasp and then each time, for no reason she could name, Peggy had not been hired.

Even in the warm sunshine, Peggy felt cold and sick. She couldn't go home. As soon as Mother saw her, she would know, and Peggy couldn't bear the thought of Mother's disappointment added to her own.

Underlying her disappointment was the bitter knowledge that she had worked and prayed fervently and wholeheartedly for a summer job so she could go to college in the fall, and it had been denied her . . . the third time.

NOTHING HAD SEEMED so important before. In the first place, Peggy was a born teacher. She loved children and she loved to work with them. Certainly she had had enough practice on the five younger Baker children to know whether she wanted to teach or not. And in the second place, unless she found a job soon, she couldn't use the scholarship, couldn't go to college, and couldn't help educate the other children.

At supper time, she had to wear her sickness home. Of course, there was always the chance that Miss Halsey could find something for her yet, but time was hurrying so!

"You're home early," Mother said cheerfully. "Any news?"

"I didn't get the job," Peggy blurted, her throat so thick with unshed tears that her voice sounded hoarse and painful.

"Well, let's not worry about it," Mother said, putting her arm gently across Peggy's shoulders. "You have done all that you can do. You have opened the door. Now, just be patient and wait."

"I HAVE TO HAVE A JOB," cried Peggy. "If I'm going to help you and dad with the other children, I have to have an education myself first."

Mother smiled gently.

"The other children aren't your responsibility, Peggy," she explained. "Dad and I will be happy to have any help you are able to give us, of course, but if you give none, we won't be disap-

pointed in you . . . And you mustn't make such a god of education either, dear. Education is a tool, not the end and all of living."

Peggy scarcely heard her.

I prayed, she kept thinking. I prayed and I worked and I haven't a job yet.

"Now, don't lose your high heart," Mother said. "Dad and I couldn't be prouder of you if you do go to college. That might not mean anything to you—"

"Of course it does," said Peggy. "I'll get over it. It just seemed to be the only way, that's all."

Mother's lovely face clouded a little.

"Did you pray about it, Peggy?" she asked gently. "Is that what is worrying you now?"

Peggy nodded.

"Listen, Peggy, God will answer your prayer," Mother said eagerly. "The job wasn't His answer, that's all. Waiting for your prayer to be answered is the most thrilling thing I know. But you know all this, Peggy," she chided. "You know how we have always been taken care of."

PEGGY HELPED with supper, then did the dishes, trying not to see in her imagination the things she would be missing next fall if she couldn't go to college.

Young Mrs. Call from across the street asked her to baby-sit with little Mike while she and Mr. Call went on an errand, and Peggy went. Sitting with Mike was no chore, for he slept until time for his ten o'clock bottle. Mrs. Call had all the bright, new magazines that the Bakers couldn't afford and the fee would help with Peggy's clothes for graduation.

But when the Calls had gone, Peggy sat with a bright-faced magazine on her lap and couldn't tear her aching thoughts from her disappointment.

There it was! The campus, the library,

the classes, the dormitory, all the bright things she had read about college lying in a heap of grey ashes in her mind. And there was Peggy Baker, working in one of the stores in Linden, wishing she were at school.

At nine-thirty, Mike began to cry. Peggy stopped in the kitchen to put the bottle on the stove to warm before she went to get him.

MIKE WAS a blue-eyed chunk, dark pink now with distress. He wanted the bottle. He kicked and writhed and shrieked while Peggy explained in vain.

"It's on the stove, Mike," she said to the crying baby. "Your bottle is warming for you. If Peggy gave it to you cold you'd get a bad tummy-ache and you wouldn't want that, would you?"

Mike didn't care. His inner man was gnawing him and his angry shriek reached a crescendo.

Peggy carried him into the kitchen, tested the milk expertly on her wrist, but it wasn't ready yet. She set it back in the pan of water.

Mike had seen the bottle and his wailing rose desperately.

"Baby, it's on the way," Peggy tried to comfort him. "It will be nice and warm and just right for you when you get it, but you have to be patient. You know you always have got your bottle when you were hungry, little baby, so hush that fussing."

The bottle was ready when she tested it again. Mike accepted it without thanks and started sucking noisily.

"Silly little baby," Peggy whispered, sitting down in the living room. "All that crying and your bottle was warming the time."

SUDDENLY, she stopped whispering. Mike and stared unseeingly at the rapidly emptying bottle.

"Silly girl!" she whispered to herself. God must see me as I see Mike. impatient and uncertain because He doesn't give me my bottle before it's warm enough to nourish me without causing me pain."

Tears welled up into her eyes and this time they weren't tears of self-pity.

"Oh, God, I'm sorry," she whispered. I prayed that Thy will be done and then felt bad because You didn't work things out my way. You have my bottle warming now, haven't You?"

Not since she had received the scholarship had Peggy Baker felt so calm, so absolutely sure of herself and her future.

"Not my will but Thine be done," she whispered.

Somehow, she was convinced now, things would work out. In some way there would come a solution to her problem, an answer to her prayer. All she had to do was be patient. Patience was a virtue, she remembered, and virtues brought their own reward if nothing else. It would not be easy for her to wait, any more than it had been easy for Mike, but she would do it without fretting.

Chubby Mike was back in bed when Peggy heard the light knock at the Call's front door.

"Peggy," someone called in from the porch. "It's Miss Halsey. Are you busy? May we come in?"

Miss Halsey! Peggy's heart began to hammer. Miss Halsey must have a job for her or she wouldn't have come looking for her this time of night. With Miss Halsey was a distinguished-looking man, whose face was vaguely familiar.

"I TALKED to your mother," said Miss Halsey. "She said it would be all right if we came over to talk to you. Peggy, this is Mr. Southard. He owns the Linden Manufacturing Company, you know."

Peggy smiled and opened the screen door to them.

"Peggy," said Miss Halsey, "we've come to offer you a job. Only it isn't a job yet. You're going to have to make your own job of it.

"Mr. Southard wants a nursery at the plant. You've been so good with your brothers and sisters . . . we've heard that all over town . . . and so patient, Peggy. I never knew anyone your age who has so much patience. So I suggested you."

"I'll provide the room and a salary," said Mr. Southard. "If you're successful at setting up the nursery, I'll send you to college to prepare you to be a teacher so you can continue with it."

"We'll get supplies and have furniture built for the children," Miss Halsey explained. Then the mothers who work at the plant will be able to look in on their children at rest periods and know they are all right."

Peggy's heart was hammering.

"Oh, goodness," she whispered. "It sounds wonderful. I hope I can do it right." Suddenly with a smile, Peggy lifted her chin. "I know I can," she said.

"If you would rather just work at it for a year or so before you go to college," said Mr. Southard, "you could do that. We don't have to have a trained teacher. What we need is someone who is gentle and patient with the children and responsible."

When Miss Halsey and Mr. Southard had gone, Peggy sat perfectly quiet in the little room. The Call house seemed too small to hold her excitement.

"So that's Your answer to my prayer, is it?" she asked in an excited little whisper. "So much better than the answer I had ready for You to give me."

She smiled a little, remembering Mike.

"Thank you for warming my bottle for me," she whispered.

Deafness Was No Handicap

By ERNESTINE DAUM

**An old lady revealed to me how a courageous spirit
and faith in God could overcome a physical defect**

DURING MY JUNIOR YEAR at teachers' college plans for the future crystallized. I decided to teach the deaf—and the following summer someone entered my life to provide inspiration and guidance.

She had rented a bungalow not far from my parents' home. When I learned that Mrs. Mack had been deaf most of her life, I was eager to talk with her about that field of teaching. What she gave me through the years, however, was much more important than the advice I was seeking.

She was down on her knees weeding her flower garden the day my mother took me to visit her. Although she was then in her sixties, Mrs. Mack's soft brown hair contained no trace of gray. Deep blue eyes were bright and alert. A friendly smile welcomed mother and my introduction was graciously acknowledged with a firm handclasp.

Subsequent conversation with Mrs. Mack increased my admiration. Using a combination of writing, finger-spelling, signs, and lip-reading, we became acquainted. I found that she could read my lips without too much difficulty. She in turn was delighted to learn that I could spell a little with my fingers. And when mother wrote on a scrap of paper "My daughter is planning to teach the deaf" I could literally feel Mrs. Mack taking me under her wing.

THE STORY OF HER LIFE, which gradually unfolded during later visits that summer, was both tragic and inspira-

tional. An illness which she described only as "a very high fever" had left her deaf at the age of three. Her parents fortunately did not consider the handicap hopeless. As soon as the little girl reached the proper age for admission, she was enrolled at a school for the deaf. Soon afterwards, her parents died but she stayed at the school during vacation under the care of a matron.

For 10 years she lived at the school receiving instruction in sign language and finger-spelling along with regular studies. Oral education, which includes the teaching of speech and lip-reading, was then in its infancy and was not practiced at the school.

NOT UNTIL her elopement at the age of 16 was the wall of isolation about her torn down. No longer was her social life limited and confined to persons who were deaf like herself. Her young husband, whose hearing was normal, knew no signs and could not spell on his fingers. By pointing to objects and saying their names over and over, he soon introduced lip-reading to his bride as a new medium of conversation.

While their three children were still very young, tragedy struck the Mack family. Their small frame house caught fire one night, and two of the children perished.

That part of her life Mrs. Mack described to me briefly, not lingering over sad memories. When I started to sympathize, she said simply, "Many times,

prayed to God. He always helped me."

It was Mrs. Mack's nature not to let periods of discouragement or depression distort her life. After her husband's death, she returned to the school she had attended as a child seeking work to support herself and her one remaining son. She was made a supervisor in charge of a group of small boys.

In that capacity, she served for many years as mother, counselor, and friend to youngsters who were bewildered by their world of deafness. She sewed on buttons, pressed clothes, settled fights, and gave spiritual guidance unstintingly. Many a little homesick boy returning to school after a vacation visit found solace in Mrs. Mack's comforting arms.

Mrs. Mack's salary was meager, but she still managed to provide for her son's education. When I met her, she had just completed her thirtieth year at the school. Her son had grown to be a fine, respected man in his community, the father of four children who worshiped their kindly grandmother.

THROUGH THE YEARS her faith in God never wavered. The anguish which she felt during her son's participation in World War I was repeated when her grandsons entered the armed services in World War II. A stroke partially paralyzed her, but she continued with supervisory duties at school. And always she fought to conquer the problems and limitations caused by the wall of silence about her.

An avid reader, she kept in touch with current events and new discoveries in the field of education and science. Her books, she often said, never allowed her to be lonely.

One day when I went to visit Mrs. Mack at her bungalow, I looked through the screen door of the porch and saw

her seated at the kitchen table, reading. Not wishing to startle her with my sudden entrance, I stood outside the door and waved my hand. She did not look up from the book. Then I stamped my foot on the porch step, thinking that she would feel the vibration and discover that she had a visitor. When that failed to attract her attention, I opened the door and walked slowly toward the kitchen. My shadow fell across the table and Mrs. Mack looked up.

"That must be an interesting book," I said.

"Very interesting," she nodded, and held it up for me to see. It was a well-worn copy of the Bible.



INDUSTRIOUS and independent, Mrs. Mack had no patience with people who pitied themselves. Often I sat in on her conversations with young deaf friends who visited her. The problem that seemed to crop up most often during those visits was employment. School graduates were encountering difficulty in finding jobs because of employer unwillingness to try them in certain positions.

"Don't blame the boss," Mrs. Mack

would explode in a flurry of finger spelling and emphatic gestures. "It's up to you! Convince employers that you *can* do the job, and then *prove* that you can. Don't ask for sympathy. Ask for the chance to show your ability."

Although she understood the problems of employment thoroughly, Mrs. Mack would permit no attempts on the part of her young deaf friends to capitalize on their handicap. "You have a brain," she would say. "Use it! Don't have an inferiority complex just because you can't hear." And she would invariably tell about older friends who were successful in spite of afflictions.

Mrs. Mack constantly strove to help the youngsters in her school overcome feelings of despondency, fear, and oversensitiveness due to deafness. Other staff members spoke glowingly of the inspiration she gave them by her example. Her keen sense of humor and depth of character influenced all who came in contact with her. She harbored no bitterness against fate, but accepted her limitations and did everything in her power to live a happy normal life.

THE LAST TIME I saw Mrs. Mack, she had an interesting story to tell. She had returned to her summer bungalow earlier than usual, only to find that the gas and electricity had not been turned on as she had requested by letter. It was a cold, rainy day. There was no firewood available for the little combination stove, and

no neighbors nearby at the time. The taxi driver who had brought her from the station had left before Mrs. Mack could ask him to do some telephoning for her.

"It was raining too hard for me to go very far with my one gimpy leg without catching pneumonia," Mrs. Mack told me. "I didn't know what to do, so I prayed. I just sat down on a kitchen chair and asked God to help me. Then I got up and opened the door. It was still raining, but as I stood there in the doorway, a car stopped, and who should get out but Mr. Jones.

My surprise was obvious, since Mr. Jones had the reputation of being the unfriendliest man in our community. In spite of his means, he constantly refused to help anyone or any cause.

"What did he want?" I exclaimed.

"He wanted to help," Mrs. Mack replied. "He said he figured I had arrived early and wanted to know if I needed anything. He went home and called the electric company for me and even brought back some dry wood for the kitchen stove. My prayers were answered."

For Mrs. Mack it was just another incident in her life when God heard her and provided help. For me, it was a revelation of the power of prayer in effect upon a person's thoughts and actions. All through her life of tribulation Mrs. Mack had been strengthened in her faith, and she, in turn, helped strengthen the faith of others.



A CHRISTIAN HOME is one in which each member is so surrounded by love and appreciation that he has a chance to become his best self.

—DONALD M. MAYNARD in *Your Home Can Be Christian* (Abingdon)

Revenge Isn't Sweet

By RUTH HAYWARD

Between neighbors, friendship is worth more than a doormat

MINA ATLEE dropped the curtain back into place. She had been looking out the window, watching her new neighbor's dog carry the Atlee doormat off the stoop and onto the lawn where he chewed, scratched, and shook it to tatters.

"That's the third time that mongrel has done that!" she exclaimed. "I'm going to tell that woman just what I think of her. It may not save the doormat but it'll do me a world of good to get some things off my chest.

But first she had to wash lunch dishes, then send the twins off to school for their afternoon classes. She took time to dress carefully and smooth her hair becomingly. If she were dowdy she would feel at a disadvantage.

One last look in her dresser mirror showed that the expectation of giving vent to her indignation gave new color to her cheeks and sparkle to her eyes.

SHE WAS JUST READY to leave, rehearsing her indignant speech, when there was a knock at the door. It was her neighbor: the mistress of the destructive dog. "I'm Catherine Brown." The other woman smiled warmly. "I've come to make amends for my terrier's mangling of your doormat."

"Well—I—won't you come in?" Mina invited her.

"I've meant to call before," Mrs. Brown went on. Mina felt her face burn: she had been *her* duty to call on the new neighbor first. "And then this morning I saw Kimmy ripping your mat to pieces, so I'm afraid the Brown family's off to a

wrong start. I want to buy you another mat, and ask your forgiveness and promise to try harder to keep my dog on my own lot. I do want us to be friends. I get lonely since my husband's been put on an out-of-town route."

"It's all right about the mat," Mina found herself saying, and believing it herself. It seemed such a small matter now. "It was an old one anyway, and I wouldn't hear of you paying for it!"



Mrs. Brown held out a napkin-covered dish. "I made some butterscotch cookies this morning. They're my husband's favorite kind, and I thought perhaps your little boy and girl might enjoy some when they come from school."

"They look delicious," Mina declared. "I'm going to make some tea and you and I will have a party before the children get here."

That night Mina lay wakeful. "How thankful I am that I didn't go over there first," she said to the dark ceiling. "It wouldn't have done me a bit of good and I would have lost a friend. I think Catherine Brown and I are going to be really good neighbors!"

Personal Problem Clinic

Master-slave

QUESTION: I have been married nearly nine years and have two children. During the first few years of married life my husband was so selfish and domineering that I spent most of my time crying and feeling sorry for myself. I was so miserable that I finally started praying that I would stop loving him. I felt that I then would not be hurt by his attitude toward me and our first child. My prayers were answered and I awoke one morning feeling very indifferent toward him.

Although he has changed a little for the better, my problem now is that I feel nothing toward him, and never shall. He still tries to dominate me, controlling the money and making all the decisions, but otherwise is a good enough husband, and he adores our children.

I am active in church work, and I spend my happiest hours in my church. My husband belongs to another denomination but hasn't been in his church for nearly ten years. I want so badly to be a good Christian, but I feel so frustrated at times that it is impossible to be what I want to be. It is very difficult for me to explain this feeling of frustration. It is honestly the same feeling I had as a child when I had to ask my father for permission to do everything. The difference is that I feel only resentment toward my husband. It is a terrible thing for a grown woman to have to ask her husband for every dollar she needs and for permission to go visiting in the evening, to a movie, or to an extra church service.

Please tell me how I can resign myself to these conditions and find contentment. I hate the person I have become. At times I take out my anger on my children, and you can imagine how I hate myself for this.

REPLY: You and your husband seem to have lost an opportunity in your pre-marital days—that of talking over the problems that can arise in married life.

In those free days of romance you could have arrived at understandings on the most important problems which can be seen from a distance.

Your marriage is an accomplished fact and your husband is assuming the usual moded "master and slave" view of marriage.

Inasmuch as the situation has naturally precipitated unpleasantness and argument, try now to assume a more passive and pleasant attitude toward your husband, and certainly toward the children. Nothing will be gained by crossing him, but an attitude of "sweetness and light" could help prepare the way for greatly improved conditions. This suggestion may seem unfair, as indeed it is, but it holds far better promise for the future than its opposite.

Leave lying in a conspicuous place where your husband is most likely to see it, a copy of *Christian Marriage* by Florence Van Keuren, or *How Love Grows in Marriage* by L. F. Wood. Say nothing about it, but let him find it and read it as he pleases. He is likely to find something which will cause him to think.

Quietly speak to your pastor in a confidential way and ask his help. He may be able to help you get several highly regarded men to speak to your husband casually about democratic ways in the home as contrasted with dictatorial methods. They could tell how they share burdens at home, help one another handle money, and maintain a pleasant atmosphere. The approach should be indirect until he indicates readiness to talk about the problems.

If all this should fail I shall be glad to refer you to a competent marriage counselor in your nearest city, if you will let me have your name and address.

(The clinic is sometimes hindered from giving people the best guidance because name and address are omitted.)

—EARL S. RUDISIL

The Preacher's Job

Heralds of the Gospel. By H. T. Lehmann. Muhlenberg Press. 76 pages. \$1.25.

That "Christian preaching should have proclamation, in the New Testament sense, as its focal point" is the thesis of this little book by the president of Waterloo College and the Lutheran Seminary of Canada. The thesis is soundly and compellingly proven. If the reader is a preacher, compelled by this study to make proclamation the conscious focal point of his preaching, he will find that his sermons have a new and exciting dimension. If the reader be a layman, he will find that the focal point sharpening his hearing of the message of the sermon. Preachers will better understand what is happening in the pews as they preach, and laymen will better understand what is taking place in the pulpit as they listen.

The proclamation of the herald is the means, commissioned by the Lord, by which the living Word is made continuously contemporary. The herald is not primarily recounting what has happened. The proclamation itself is a divine event taking place in the present human situation. The Word made flesh not only once entered into history, but even now constantly intervenes at the fore-edge of history.

But the herald is not merely a mechanical public address system for a canned announcement. He is a catalytic agent by which the divine-human encounter is effected. To this end all of his powers of language and judgment, the liturgy of the church, and its rites can sub-serve.

This book provides its readers with a basic insight into the office of the ministry and into the life and work of the church. While the brevity of the work may have limited the development of the thesis, an otherwise excellent chapter on *The Christian Proclamation as Drama* is weakened by the presumption that the only admissible world-view is that of dualism. Doubtless an equally good case could be made for the herald's proclamation on the basis of a monistic or even pluralistic world-view. In any event the proclamation of the Gospel is not circumscribed by the limitations of Aristotelian logic.

DONALD E. ELDER

Indianapolis

Economics and the Christian

Religion and Economic Responsibility. By Walter G. Muelder. Scribner. 264 pages. \$3.50.

"Economic systems are essentially instrumental since they deal with the means of life. Hence they adapt themselves to the goals which are resolutely sought. The goals of a culture are therefore of the highest economic significance. In a time of great transition such as the world is now experiencing the energies of peoples will be canalized according to the values in which they have faith." Cartels served the Nazis under Hitler. Wages and contracts serve communism just as acceptably as they serve capitalism. "Christians and churches are therefore called upon to evince special devotion everywhere in the world to the principles of personality and community and to formulate proximate social programs which will guide men and women in the reconstruction of their economies." Governments will perform their necessary function in the restraint and control of power groups and the stimulation of economic and social well-being by a kind of decentralization which (a) preserves a mixed economy "offering as many choices as possible" and (b) keeps those choices as near as possible to the grass roots of small units where they can contribute to "personality and community."

These conclusions of this book are reached on the background of a wide-ranging discussion that no one would believe possible in 251 pages until he has seen it. Here are Luther and Calvin, Wesley, Weber, Troeltsch and Tawney, Carlyle and John

Cotton, Horatio Alger and Andrew Carnegie, Walter Rauschenbush and Walter Reuther, William James and Henri Bergson, John D. Rockefeller and Jean Jacques Rousseau, Pope Pius X and Point IV. Here is Henry Ford's dictum, "All the workers want is to be told what to do and to be paid for it," and here is the Communist conception that all the workers want is to be told what to do and to have a share in the authority of getting it done.

One after another are presented factual discussions of such things as Point IV, TVA, collective bargaining, case studies in industrial situations, and apparently every socioeconomic methodology that has been advanced. Even Reinhold Niebuhr's theory that anxiety is the ground of creativity in man is dispatched in a sentence or two—and rather neatly too.

This is an eye-opening book again and again. Most readers will learn a lot in a factual way about the Soviet system from the discussion here. Unfortunately, it is often an eye-closing one too. There are sentences to tangle even the most wary traveler's feet.

In spite of the wide-ranging discussion, there is not the simplicity and clarity of presentation which could have been desired and could have been attained as well. However there is a limit to what we have a right to ask for in terms of simplicity. If one is to make a choice, it is better to take a book like this and use it to toughen up our mental muscles than to ask for something made easy for us.

Dr. Muelder is professor of social ethics at the Boston University School of Theology. I am glad I don't have to pass his examination in this course.

Harrisburg, Pa. CHARLES LESLIE VENABLE

Help for Funerals

The Funeral Encyclopedia. Edited by Charles L. Wallis. Harper. 327 pages. \$3.95.

This aid to busy pastors is well organized and the material conveniently classified. There are five main divisions: Worship Services, Sermons, Poems, Prayers, and Profes-

sional Conduct.

The worship services listed have little value to those accustomed to stated liturgical forms. The "Treasury of Funeral Sermons" (rather sermonettes in most cases for they certainly should satisfy funeral directors and others constantly clamoring for brevity) does contain some real "meat." But here one is disappointed in finding that the selections are made from so few of the eminent preachers. Of the 87 who have contributed, one finds only the following popular names: Henry Ward Beecher, Walter Russell Bowie, George Matheson, William Jennings Bryan, Alexander MacLaren, Phillips Brooks, Clarence Edwards, Macartney, and Andrew W. Blackwood.

About 50 per cent of the poems are quite substantial and free of extreme sentimentality.

The prayer section is divided into "Pastoral" and "Brief" prayers. Many of the former are longer than some of the sermons but contain words of real comfort.

The closing words on professional conduct are only good commonsense such every pastor should possess, but may prove very helpful to a novice.

GEORGE J. BAISLER

New Kensington, Pa.

Heat and Light

Joyous Adventure. By David A. MacLennan. Harper. 192 pages. \$2.50.

Here are sermons which comprehend two foci of all good preaching: a grasp of basic truths which undergird the faith and contemporaneous illumination of them that gives heat as well as light.

The use of great days and seasons of the Christian year is not stilted nor is the balance between conservative and liberal thought artificial. The unifying conviction which is implicit in all of these pungent sermons is that the truly Christian life is "joyous adventure." To all, even those accustomed to reading sermons, this volume will likewise prove to be a "joyous venture."

ROBERT D. HERSHEY

Philadelphia

OVERSEAS

GERMANY: Bielefeld. June 15.—

DIVORCED PERSONS are not acceptable for remarriage by the church, it was agreed by the United Evangelical Lutheran Church of Germany at the spring synod session. Each pastor is responsible for the decision in each specific case, and must determine whether there are good reasons for waiving the general rule against remarriage. The purpose of the church action is to emphasize marriage as a divine, lifelong relation.

The synod's decision has resulted in lively controversies. A public discussion was sponsored by the Evangelical Academy in Hannover, with several hundred attending. A pastor, a lawyer, a doctor, and a housewife expressed their opinions in a round-table conversation. It was evident that a more detailed interpretation of the church standpoint is desired. Young people must be much better prepared for marriage, it was agreed, if they are to be expected to measure up to the high marriage standard which has been set.

DR. EUGENE GERSTENMAIER, member of the West German Parliament and of the European Council, has worked out a plan for housing refugees who are able to work. The plan has been submitted to the Refugee Committee of the European Council, and was published in the Bonn governmental journal.

Dr. Gerstenmaier wants 20,000 small prefabricated houses constructed in the vicinity of industries which are still able to absorb workers. These settlements would serve as a temporary home for refugee families until accommodations provided by the Social Housing Program become available. They would later be

occupied by retired people and similar groups.

Construction and basic furnishings would cost around \$25 million, not reckoning sites and the opening up of developments. There are thoughts of forming a board to represent the Federal Republic and foreign governments and organizations which would contribute.

A BILL ABOLISHING the so-called "Pulpit Paragraph" from criminal law has been passed by the Bonn Bundestag. Thus a relic of Bismarck's doctrine will vanish from German law. This law threatened with imprisonment pastors who in the fulfillment of their duties "discuss state matters in a manner dangerous to public peace, or distribute pamphlets of this kind." The law was used against churchmen during the Nazi period.

THE MARTIN LUTHER MOVIE, financed by American Lutheran churches, filmed in Germany, is being prepared in a German-language version. The work was done in Berlin in a co-operative effort of the American Louis de Rochemont Productions, and the German Ultra-Film. The part of Martin Luther is spoken by Wolfgang Lukschy, well-known Berlin stage and film actor. Several distribution firms in Germany have already shown their interest in the German version, although a date of release cannot yet be given.

At first, German churchmen were somewhat shy about the movie, but now Pastor Hess, the *Evangelischer Filmbeauftragte* (in charge of church-movie relations), has hailed it as an "overwhelming production success, even for skeptical eyes." There could be no doubt, he said, that it was a particularly happy result which would in all likelihood gain international attention. It does not merely

skim the surface of events but gets down to the very roots of Luther's struggle.

It will be remembered that Pastor Heinemann of Frankfurt acted as theological adviser with the production—himself a former Roman Catholic priest who became Protestant.

THE GREAT Kaiser-Wilhelm Memorial Church in Berlin is among the most imposing casualties of the war. Its huge jagged walls still stand, although the whole top is gone. The building is now



SERVICE IN KAISER-WILHELM CHURCH
First time since the war

clear of rubble and parts of the ruins which were likely to fall have been removed. The police allow its use for occasional services.

The first postwar service was held on Whitsunday. The directors of the Society of Friends of the Kaiser-Wilhelm Church published in June the details of a competition for plans for reconstruction of the church. The new building is

to be modern in style. Some elements of the ruin, as well as the mosaic-chapels, are to be preserved. The postal administration of Berlin in June issued a set of special stamps which represent the church in its prewar appearance and the present ruin. Proceeds will go into the reconstruction fund.

ON MAY 22, Dr. Erwin Nestle was in Berlin. Around the world he is known as the editor of the Greek New Testament (first edited by his father in 1898) on which he has been working over 40 years. Since his 1927 edition, with a completely new critical apparatus, eight more editions have appeared in spite of the intervening war, the latest in 1953. Dr. Nestle's completely altered critical apparatus will be taken over for an identical edition by the British and Foreign Bible Society in 1954 on the society's 150th birthday.

The most remarkable thing is that until quite recently Dr. Nestle has been working as a full-time teacher of religion at a high school (Ulm), and, especially during the war, has been doing pastoral work—along with his editorial efforts.

DR. JULIUS BODENSIECK, representing the U.S. Lutheran churches in Europe and with headquarters in Berlin, has accepted a post offered him by the Dubuque (Iowa) Wartburg Seminary. He will carry on here until November.

Prof. Bodensieck was in Germany from 1946 to 1948, representing the U.S. churches. After a two-year lectureship at Dubuque he returned to Europe, working first in Vienna, then Berlin. He is widely known in Evangelical Germany through his co-operation in many reconstruction plans of the U.S. Lutheran churches. He has shown special concern for conferences of U.S. and European theologians in various European countries. This program is to be resumed this summer.

MICHIGAN:

Churches Going Up in Detroit Area

DETROIT — Three ULCA congregations in the Motor City are in the process of building new churches this summer. By fall Pastor Lightner A. Swan and members of Augsburg Church will be entering their new edifice. New buildings are also in prospect before the end of this year for Pastor William D. Schaefler, synod's secretary, and Advent Church, and for Pastor Robert F. Haskell and members of Nativity congregation.

THE SYNODICAL Women's Missionary Society held its first retreat, June 19-21, at Gun Lake Camp. Advance information on 1953-54 mission study material was absorbed; films and slides were viewed and evaluated; special Bible studies and meditations were offered; and for a special feature, an address by Miss Maya Winter, missionary from Japan; all this, together with swimming, hiking and good food from "Mother Moerdyk's" kitchen (as Mrs. F. G. Moerdyk of Trinity Church, Kalamazoo, is fondly referred to by patrons of synod's summer camp).

Dedication and open house were held simultaneously June 14 as Michigan Synod pastors and laymen attended the official opening of synod headquarters at 16722 Fielding Avenue, Detroit. Synod President Frank P. Madsen presided at the ceremonies.

A SILVER ANNIVERSARY service was held at Faith Church, Flat Rock, honoring Pastor Paul L. Miller May 21 on his 25 years in the ministry. Synod President Frank P. Madsen delivered the anniversary sermon. SYNOD Luther Leaguers will invite the Luther League of America to hold its 1955 convention at the University of Michigan, Ann Arbor. To promote the idea, Wolverine

delegates to this year's Oxford (Ohio) convention have decided to wear a yellow mitten. Printed on it in blue (U of M colors) is the slogan, "Me for Michigan."

TEAM 9 of the LLA Caravaners conducted a helpful itinerary June 19 to July 20 throughout the state. Larry Sehy, Battle Creek; Mary Ann Durkee, East Lansing; and State President Judy Lindberg, Grand Rapids, are being considered for next year's LLA Caravaners.

A RECORD ATTENDANCE is expected at synod's Gun Lake camp for all periods. June 28-Aug. 9, this year, reports Pastor George L. Garver, camp board director. The Brotherhood is in the process of raising additional funds for further camp improvements and expanded housing facilities. At present the camp accommodates 70 campers per week. Counselors, teachers, both lay and clerical, and recreational leaders adequately staff the camp. Registrar is Mrs. Clem Block, 2021 Jefferson Drive, Grand Rapids 9.

NEW YORK:

Chapel Dedicated; Degrees Conferred

ONEONTA—Highlighting the silver anniversary commencement at Hartwick College were the dedication of the chapel wing of the religion and arts building, funds for which were received from CHEY; cornerstone-laying ceremonies for Dewar Hall, the new women's dormitory; and the conferring of six honorary degrees. The exercises took place June 8.

Dr. Frederick R. Knubel, president of New York Synod, gave the dedication address. Dr. Morris C. Skinner, Albany, president of the Hartwick College board of trustees, officially laid the cornerstone of Dewar Hall, a gift of the James A. and Jessie Smith Dewar Foundation and Mrs. Dewar.

Honorary degrees were awarded to Dr.

N. Y., ONEONTA . . .

JAMES BORDLEY, III, physician-in-chief and director of the Mary Imogene Bassett Hospital in Cooperstown, New York, doctor of science; the REV. CHRISTIAN SCRIVER KIRKEGAARD, pastor of St. John's Church, Lynbrook, L. I., doctor of divinity; EWALD B. NYQUIST, assistant commissioner of higher education of the state department of New York, doctor of laws; HOWARD STEPHENSON, president of Community Relations, Inc., New York, doctor of laws; the REV. ROBERT E. VAN DEUSEN, secretary of the Division of Public Relations of the National Lutheran Council, doctor of divinity; and the REV. ROBERT FISTER WEISKOTTEN, pastor of St. John's Church, Richmond Hill, L. I., doctor of humane letters.

Dr. Van Deusen gave the sermon at the baccalaureate service June 7. Dr. Henry J. Arnold, retiring president, presided throughout the commencement week-end.

ARNOLD CITED

President Emeritus Henry Arnold, who completed 14 years as Hartwick president at the close of the spring term, was cited as a "man of rare friendly capacity, a front-line educator, a churchman and Christian worthy of emulation."

Dr. Arnold came to the Oneonta campus early in the summer of 1939, was inaugurated that fall (Oct. 21) as the third president. During his presidency, Hartwick received over a million and a quarter dollars from special appeals, church support, government gratuities and legacies. The Arts Building, Leitzell Hall, Buckley Hall, the field house, cafeteria building, library wing of the Religion and Arts Building, the chapel wing and Dewar Hall for women were either erected or planned. The endowment was increased substantially; a school of nursing, music education, Chinese studies were added. Hartwick was accredited by the Middle States Association of Secondary Schools and Colleges. Wittenberg College conferred on him the honorary degree of doctor of laws, and early this spring Hartwick elected him president emeritus.

NEW YORK:

Norwich Pastor Goes To New Orleans, La.

SYRACUSE — The Rev. Myron J. Jaenecke, ordained in New Haven June 3, assumed the pastorate of Christ Church, Norwich, and St. Luke's, Sidon on July 1. He succeeds the REV. DAVID A. JENSEN who goes to New Orleans, La. to organize a new congregation. A far well was held for the Jensen family in Norwich on June 22 by local pastors.

THE REV. CLIFFORD E. EICHNER, chairman of synod's special committee to raise funds for the Samuel Trexler Fellowship announces that the Southern Tier District is the first to make its quota for the fund.

The new Southern Tier District Lutheran League has elected Donald Dietrich, Christ Church, Norwich, as president; the Rev. Paul J. Tritschler, Endicott, as pastoral supervisor. Speaker for the June 7 meeting will be the Rev. Clifford E. Eichner, Holy Trinity Church, Elmira.

THE REV. HERBERT N. GIBNEY will be the speaker at the preaching mission at Redeemer Church, Binghamton, Oct. 18-19.

Two ULCA preachers will speak at St. Paul's Chapel, Cornell University, during the next collegiate year. They are DR. JOSEPH STUTLER, professor at Chicago Seminary, who preaches Dec. 6, and ULCA President Franklin Clark Fry, May 2, 1954.

Pastor John Sardeson reports high success at the Ithaca chapel in the use of "intern" during the past school year. This year William LaFountain, who returns to the Chicago Seminary in the fall, was intern. A new intern came to Ithaca June 1 in the person of Philip Bigelow, whose home church is St. John's, Council Bluffs, Iowa. He is a graduate of the University of Iowa, and also a Chicago Seminary student.

The 40th anniversary of the work of the Ithaca chapel will be celebrated this fall. Special speakers will include Dr. Frederick

Y., SYRACUSE . . .

Knubel, Oct. 4; Pastor Sardeson, Oct. 11; Rev. Donald R. Heiges, Oct. 18; Dr. Edward T. Horn, III, Oct. 25.

NEW YORK State Luther Leaguers convened in Syracuse late in May; there were 7 Leaguers registered. Leaguers have again met the Luther League of America Missionary Project quota.

Speakers included LLA Secretary Leslie Conrad, the Rev. Oswald Elbert, Division of Student Service, and the Rev. William T. Horn, Parish Education Board.

ST. PAUL'S CHURCH, Liverpool, celebrated centennial with a series of 10 events. Participating were Dr. Frederick R. Knubel, pastors J. Oscar Neeb, Arthur Seyda, William A. Dudde, and Dr. Amos J. Traver Hamma Divinity School.

AT THE RECENT annual Brotherhood Meeting of Redeemer Church, Utica, Edward H. Hitzelberger was selected "top" man. He had served as secretary of the church council, vice president of the congregation, Sunday school superintendent, and is now church councilman emeritus. He was presented with a life membership in the ULCA Brotherhood.

THE FIRST chapter for Protestant nurses in the St. George association was organized at Atonement Church on June 17. It will be known as the Florence Nightingale Chapter.

CHRISTIAN P. JENSEN

NORTH CAROLINA:

Wickey, Efird, Speak at LR Commencement

HICKORY—"A few values in higher education are not sufficient to prevent the day of destruction," Dr. Gould Wickey, executive secretary of the ULCA Board of Education, told the sixty-second commencement audience at Lenoir Rhyne College June 1.

Speaking on the subject, "The Difference Between Higher Education," before 122 graduates, commercial students, and a large number of visitors, Dr. Wickey identified two

RUMMAGE SALE

story of the week

EN ROUTE to a downtown business appointment, a Richmond Hill (N. Y.) pastor saw a large sign posted outside an empty storeroom. In bold letters, it announced:

JEWISH WAR VETERANS RUMMAGE SALE

Inside the door hung racks and racks of good used clothing. There were overcoats, sweaters, slacks, jeans, skirts, overalls . . . the list was endless.

Remembering the needs of Lutheran World Action and noting that few people were in the store making purchases, the pastor vaulted up the steps, introduced himself to the lady in charge.

"I, too, am interested in collecting old clothes . . . not for myself but for overseas needs in Korea, the Holy Land and other countries," he told her.

"We're raising funds," she explained so that a group of us Jewish women can go to a veterans hospital for monthly visits. At Christmas time, we treat the veterans and give them gifts and dinner, no matter what their race, color or creed.

"Whenever we are finished selling all we can," she continued, "we usually call in a dealer to buy what remains or else keep it for subsequent sales of ours. Suppose you leave your card . . . you may hear from us!"

The pastor thanked her for her information and her interest, complimented her on her efforts to make life more pleasant for hospitalized veterans. Then, he left to make his business appointment.

THE PASTOR DID hear. Within the week, three large cartons of clothing—all of it in good condition—were delivered to the basement of his church.

Before the week was out, the same three cartons were marked and shipped to:

LUTHERAN WORLD RELIEF
from Jewish Neighbors
in Richmond Hill, N. Y.

—DICK SUTCLIFFE

NORTH CAROLINA . . .

erroneous views—accepted by many people—that the spread of knowledge is almost equivalent to the coming of the Kingdom of God and that religion need not and should not be stressed in schools.

The Rev. Frank K. Efrd, pastor of St. John's, Salisbury, told the graduates that "what we need today in all realms of life is knowledge combined with love—education plus edification," in the baccalaureate sermon. Dr. E. Bryan Keisler, president of Central Seminary (Fremont, Nebr.), told the annual alumni gathering that "the church college must be different in spirit, in philosophy of life, in motivation and in emphasis."

MRS. MARY E. LINKER, age 101, oldest member of Calvary Church, Concord, provided the spade, and assisted in the groundbreaking ceremonies for the new church plant at a new location. She was assisted by Mrs. J. A. Barnhardt, 90, and Mrs. C. R. Watkins, 89. The congregation had voted to move to a fast-growing residential and business area in the Cabarrus County Hospital suburban area.

DEDICATORY SERVICES for a new \$42,000 educational building and a new organ at St. Luke's, Lexington (now debt free), were held recently.

ERNEST PRESTON RHYNE, JR., of Hickory, was elected president of the Lenoir Rhyne College Alumni Association. He succeeds D. R. Mauney, Jr., Cherryville.

APPROXIMATELY 1,000 State Luther Leaguers will meet at Lenoir Rhyne College July 23-25 with the Rev. Frank K. Efrd, St. John's, Salisbury, as principal speaker, developing the theme, "Here I Stand!" J. L. Norris, Jr., state president, will preside, and the Rev. Raymond Bost, Holy Trinity, Raleigh, will serve as chaplain.

SYNOD'S stewardship committee is preparing an all-out promotion of the newly adopted covenant method of raising benevolences in synod, has announced a special training session in late August for selected key laymen, who will visit every church council in September and October to explain

the method and the need.

CALLS ACCEPTED: THE REV. PAUL B. COB, formerly of Alamance, Alamance, accepted call to Ascension, Shelby, June 15 . . . D. MELVIN S. LANGE, Staunton, Va., began new duties at Holy Trinity, Hickory, June 7.

THE STATE BROTHERHOOD will sponsor annual lay retreat at Lenoir Rhyne College Aug. 14, 15, 16. Theme will be "Christ Stewardship."

DAVID F. COOPER

PENNSYLVANIA:

The Church Studies Industrial Relations

ALLENTOWN—A School of Industrial Relations, held at Muhlenberg College June 8-12, and sponsored by the ULC Board of Social Missions, attracted 10 delegates and volunteers representing of the 34 synods of the ULCA. Delegates came from as far as California, Washington, Texas, and Colorado. Central Pennsylvania and New York Synods sent the largest delegations—11 each.

Dr. Franklin Clark Fry gave the opening address on the theme, "The Church in Industrial Society." He outlined the threefold task of the church: (1) To seek m

SCHOOL OF MISSIONS

Shawnee-on-the-Delaware

The sixth annual School of Missions conducted jointly by the Ministerium of Pennsylvania WMS and the synodical Board of Education will be held on July 11-18, 1953. Leaders will be: Mrs. Carolena Nold Stoner, Mrs. Stuart Filbert, Mrs. Warren Heinly, Mrs. Harner Middleswarth, Mr. Claude Schick, Pastors Luther Schlenker, Earl Erb, Missionary Gordon Parker, the Rev. and Mrs. Phares Reitz, Miss Bertie Weber, and the Rev. Charles Fisher.

The school is planned to teach leaders how to bring missionary education to every age.

KATHERINE G. FRICKERT,

Chairman of School of Missions

where they are, (2) To serve them where they are, (3) To adapt the church so that it is able to look where they are. "The work of the church is to bring to men the gospel in the way they will most readily receive it," he said.

According to Dr. Fry the Lutheran church is least conscious of the change from the village (classless) community to an industrial society, in which classes and tensions appear.

PURPOSE of the school was to help the delegates seek a deeper understanding of the problems of labor-management through study and discussion, and to prepare them to conduct institutes and schools of community relations within their own synods.

Director was the REV. HAROLD C. LETTS, secretary for Social Action, Board of Social Missions. Leaders included DR. JERALD C. RAUER, professor of church history at Chicago Divinity School, who led the Bible hour each morning; the REV. DUDLEY A. HARRARD, director of the study of ethics and economics of the National Council of Churches of Christ in America, who led the discussions on economics; and the REV. THEODORE KURTZ, pastor of St. Paulus Church, South St. Paul, Minn., who spoke on "Evangelism in an Urban Industrial community."

Representatives of both labor and management took part in the school. Al. Whitehouse, director of District 35 of the United Steel Workers of America—CIO, and John Houghman, superintendent of the Spartan Mills, Spartansburg, S. C., shared the platform to present the contributions of labor and management to successful industrial relations.

Delegates spent long days in study and discussion. Each day's program began with morning devotions at 7:20 A.M. and ended with evening devotions at 10:00 P.M.

Follow-up programs will be conducted throughout the ULC by the delegates and local committees on Social Action. The synods are planning schools on Industrial Relations.

ROBERT H. HEINE

WELFARE

BLUE VALLEY Lutheran Home at Hebron, Nebraska, blasted out of its quarters some time ago by a tornado, has moved (June 1) into temporary location in a former college building near Hebron. The damaged building, representing a loss of approximately \$60,000, is to be completely dismantled. Possibility that the temporary quarters may become permanent was announced by Society President George Obermeyer who said such a plan—involving considerable remodeling—would be weighed against a new building program.

BETHANY VILLAGE, near Dayton, Ohio, laid the cornerstone of its proposed new two-story dormitory building, May 17. Speaker was the Rev. Dr. C. E. Krumbholz, executive secretary of the Welfare Division of the National Lutheran Council. When completed, the building will provide housing for 200 aged persons. Project is under the jurisdiction of the Lutheran Inner Mission League of the Miami Valley.

OESTERLEN HOME for Children, Springfield, Ohio, incorporated early in 1903, is 50 years old this year. Celebration of the anniversary is being deferred to next year, however, since it was in June 1904 that the first family was admitted to Oesterlen. Trustees have set June 13, 1954, as the date for observing the Home's half-century of service.

JOLLY ACRES DAY was celebrated by the Inner Mission Society of Baltimore, Md., on June 21. Hundreds of persons visited Jolly Acres, the society's summer camp near Baltimore. Features were a picnic, recreation program, inspection of camp facilities, and a vesper service at which Pastor Edwerth Korte, Gettysburg College chaplain, spoke.

\$8,500 WAS PRESENTED to the Lutheran Home of New Jersey by the auxiliary of the Home at the seventh annual meeting June 4. The gift is applied to the reduction of the indebtedness on the Auxiliary Cottage. (Auxiliary membership is 3,285.)

Cooper, Schick Installation Set for Sept. 1

PHILADELPHIA—The executive committee of the Ministerium of Pennsylvania has approved the invitation of St. Michael's, Germantown, to hold the service of induction of the president and installation of the secretary of synod at St. Michael's Sept. 1. Board President-elect Charles Muhlenberg Cooper and Secretary Claude Schick are members of St. Michael's.

THE PASTOR of Advent Church, the Rev. Peter Dexnis, formerly ULCA director of evangelism, is carrying on his work of lay visitation. At present 70

laymen, comprising 35 teams, are making calls in the neighborhood of Fifth and Cumberland Streets.

FOUR NEW WORKERS are at present working in the Settlement House. They are Shirley Fok, from Hong Kong, China; Sister Lois Stormfeltz, and Joan Kromer, three of whom have completed one year at the Baltimore Motherhouse. Charles Karmeyer, Philadelphia Seminary, completes the quartet.

THE REV. MALCOLM S. EICHNER has seen a dream come true in the new Advocate Church. This dream became a reality May 17 as the congregation celebrated its 50th anniversary by entering the new structure, which cost \$209,000 plus \$50,000 in furnishings. This combined with the first unit, built in 1937, costing \$54,000, brings the total building to \$425,000. The seating capacity is 485 (*see cut*).

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4., PHILADELPHIA . . .

INCARNATION CHURCH's famous picture window of Jesus in the home of Mary and Martha is undergoing complete renovation. FOR THE first time in 10 years, St. James' Lutheran Church will hold a vacation school. This has been made possible by the completion of the new Sunday school building.

THE YOUNG PEOPLE at Zion Church plan a series of Sunday evening forums July 12 to Aug. 30 at 7 P.M. Their theme will be "People on Parade," a study of their hopes and fears. This is a prelude to Zion's 50th golden jubilee anniversary Oct. 4-11.

JAMES H. FINLEY, SR., was presented with a illuminated scroll at the annual meeting of Grace Church, in recognition of 35 years' service as councilman, financial secretary, choir member and special committee worker.

CHURCHMEN of Philadelphia were invited to a private screening of the film *Martin Luther* held at the Sedgwick Theater June 3.

HOLY SPIRIT CHURCH, Secane, has approved plans for building a combination parsonage and Sunday school unit. They will have two Sunday school sessions beginning in the fall but additional space will be needed in the form of a large heated garage attached to the parsonage for Sunday school and meetings by fall of 1954.

SOMETHING NEW was added at St. John's, Mayfair, when the congregation assembled for the June outdoor vesper service to hear "Sound-Sermon," combining special music and sound effects (by means of a tape recorder).

The Mayfair congregation heard the story of the flood as it might have been told by Noah. As Noah described creation, members heard a soft breeze and the sound of birds singing. When Noah described the building of the ark, the congregation heard the sound of hammering and sawing. The ridicule of the heathen, the sound of thunder, rain, the torrent of water were all heard as the sermon was in progress.

St. John's pastor, the Rev. Carl W. Weber,

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Clarence E. Norman

New Bern, St. Andrew
Gray L. Freeze

Rocky Mount, Trinity
Hoke H. Ritchie

Salisbury, Union
Thurmond C. Plexico

Stanley, Christ
Rufus Cuthbertson

To be continued next week

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plans to deliver a "Sound-Sermon" at each of the outdoor summer vesper services (first Sunday of July, August and September in St. John's Garden Chapel).

THE 21ST annual Inner Mission Conference will be held at Paradise Falls Aug. 25-28. Speakers will be Dr. Ambrose Hering of New York, Dr. James Ossterling of Baltimore, and the Rev. Charles Jaeckle, the first Protestant chaplain appointed to work among teen-age narcotic addicts.

MANY PHILADELPHIA congregations now holding two services regularly report that the comparison growth in attendance at the first service far exceeds that of the second service, once the custom has become established in the congregation.

CARL W. WEBER

PENNSYLVANIA:

SU Campus Busy One; Eves Sermon Cited

WILLIAMSPORT—Susquehanna University campus at Selinsgrove is a busy one this summer. On June 22, university officials were host at a fellowship outing for pastors and their wives of the former Danville Conference of the Ministerium of Pennsylvania and the Susquehanna Conference of the Central Pennsylvania Synod. Conceived by President G. Morris Smith as a means for pastoral families of the two groups (now merged as a result of the realignment of synodical lines) to become acquainted, the program included a reception, a tour of the campus, a picnic supper and vespers.

From July 12 to 19 Susquehanna Senior Youth Camp and from July 19 to 26 the Junior Camp will be held on the campus. Pastor Adam Bingaman is chairman of the conference camp committee. Director of the boys will be Pastor Raymond E. Fisher, of the girls, Mrs. Adam Bingaman. On the camp faculty, in addition to pastors of the Susquehanna Conference, will be represen-

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sermon preached last October. Writing on behalf of the National Awards Jury, composed of Chief Justices of State Supreme Courts and officers of national, patriotic and service clubs, President Kenneth Wells stated: "Your efforts in the past to help preserve and extend the American way of life are praiseworthy and we urge you to continue your splendid work in this direction."

TRESSLER Lutheran Home for Children observed its 85th anniversary June 28. The Rev. George F. Harkins, assistant to the president of the United Lutheran Church, delivered the sermon.

VERNON I. NAUGLE, ordained in May by the Central Pennsylvania Synod, will be performing duties as pastor of the Loysville Charge and chaplain at the Tressler Home on Sept. 1.

TRINITY CHURCH, Selinsgrove, recently burned the mortgage incurred in the building of their Sunday school. Pastor Edwin Turnbach at that time announced the reaching of a \$7,000 goal to pay off the remaining debt and plans to begin renovation of the church sanctuary.

NEARLY 1,150 attended the baccalaureate service for the graduating class of Sunbury High School in Zion Church. The Rev. Charles Aurand, pastor of Grace Church, preached. Zion's catechetical class, confirmed on Pentecost, made a one-day pilgrimage to the institutions of synod, including Lehighanna University, the Church House, Harrisburg, Gettysburg College and Seminary, and Tressler Home.

TRINITY CHURCH, McAlisterville, will celebrate its 120th anniversary in four special services during the year. The first on June 14, when Dr. Abdel Ross Weir, Gettysburg Seminary, preached.

ARTHUR W. LAW

NOTICE

On June 15, 1953, Carleton A. Lundquist demitted the ministry of the Synod of Ohio of the United Lutheran Church in America.

E. Rudolph Walborn, Secretary
The Synod of Ohio

CAMPUS

Due to space limitations caused, happily enough, by increased advertising, THE LUTHERAN'S annual listing of calls received by members of the collective 1953 graduating classes in ULCA seminaries had to be postponed until this issue. Herewith are complete and official lists of the future plans of seminarians who graduated last month from Chicago, Gettysburg, Northwestern, Pacific, Philadelphia, and Waterloo seminaries. The remaining lists (from Central, Emma, Saskatoon and Southern) will be published when received.

CHICAGO SEMINARY

Maywood, Illinois

Sto Bremer	Student Pastor, U. of Calif.
Kolomon Derek	Canada
Eklof	First Church, Dongola, Ill.
E. Erickson	Ridge Church, Chicago, Ill.
James M. Fincher	First Church, Los Angeles
O. Freedlund, Jr.	First, Decatur, Ill.*
Herborn	Holy Trinity, Elgin, Ill.*
C. Hoch	Ada, Ohio
J. Kieffer	Wallace, Ind.
J. Kuenning	St. Luke's, Park Ridge, Ill.*
L. Frueger	First, Beardstown, Ill.
Albert L. Nelson	Zion Church, Liberty, Ill.
bert F. Nylund, III	Redeemer, Centralia, Ill.
fred J. Pfenner	Ad. Asst., Chicago Sem.
hard E. Otten	Zion Church, Princeton, Ia.
Kenneth Proefrock	Holy Trinity, Lombard, Ill.
ant Ranlett	Research, Chicago Seminary
vid H. Romeis	Graduate work
rton W. Schroeder	Wonder Lake, Ill.
anklin E. Sherman	Graduate work
bert L. Whitenack	Bethany, Batesville, Ind.
erald C. Wise	Virgin Islands

GETTYSBURG SEMINARY

Gettysburg, Pa.

hn C. Allan, Jr.	Wethersfield, Conn.
chard H. Bartley	Blairsville, Pa. (Hebron)
yd D. Bollinger	Second, Baltimore, Md.*
rroll L. Boyer	Frederick, Md. (BAM)
il R. Cline	St. Mark's, Luray, Va.
hn W. Fehringer	St. Paul's, Dansville, N. Y.
arl H. Greenawald	Zion, Harrisburg, Pa.*

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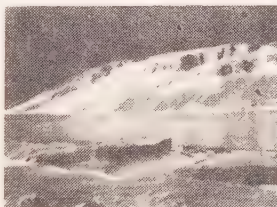
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Jesse S. Hangen, Jr.	Arlington, V
Herbert F. A. Hecht	Grace, Perth Amboy, N
Louis H. Hetrick	Zelienople,
Gordon C. Hite	First Church, Norfolk, V
Russell R. Kerns	Summerhill, Pa., Pa
Earl Kutz, Jr.	Hartleton,
Elwood H. Leister	St. Matthew's, Hanover, F
Theodore Lindquist, Jr.	Sugar Valley Par.
Jacob A. Longacre	Ascension, Lancaster,
Eugene R. McVicker	
John S. Manrodt	
Howard A. Mickel	
Robert A. Miller	Lower Frankfort Parish,
James R. Nace	Rossville Parish,
Vernon I. Naugle	Loysville Parish,
Lawrence E. Nelson	Epiphany, Baltimore, M
Raymond L. Peters	New Haven, W.
Louis J. Roder	Trinity, Wyandanch, N
Laverne E. Rohrbaugh	E.U.B. Ch
Donald Sanner	Christ, Baltimore, M
Theodore C. Schlack	Christ Church, York,
David H. Schmid	Grace, Brookville,
Deane S. Shively	Chaplaincy U
Donald C. Simonton	Board of American
Alfred M. Strang	Hooversville Parish,
William A. Thoresen	Chaplaincy U
Lloyd T. Wilson	
Jesse E. Wolf	Glasgow-Blandburg Par.,
Charles K. Wyncoop	Calvary, Chillicothe
John Yost, Jr.	Salem Church, Lebanon,
Jack H. Zoellner	Chaplaincy I
Maude Elizabeth Aurand	M.A. De
Beverly Dubose McClain	M.A. De
Rev. Richard C. Rife (STM)	St. Thomas,

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Richard C. Arthur	California S
Virgil D. Anderson	Langruth, Mani
Charles L. Barber	Lancaster,
Harold E. Berg	Graduate s
James P. Bishop	El Cajon, C
C. J. Clement	Redeemer, Livingston, M
Robert E. Fellows	Butte, M
M. W. Gerberding	Cross of Christ, Minnea
Roy A. Guinn	Petersburg
Thomas Guinn	Pleasant Hills
Alan J. Henderson	Baraboo,
Robert A. Himmelman	Pittsburgh,

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 ice Kloese St. Matthew, Wauwatosa, Wis.*
 rold G. Krueger Graduate study
 rlynn Lucht Baileys Harbor, Wis.
 y Morrod South Beloit, Ill.
 aldemar H. Nelson Menona, Madison, Wis.
 mer F. Opem Redeemer, Hartford, Wis.
 bert B. Ruble Pittsburgh, Pa.
 lph C. Sandgren Columbus, Mont.
 elvin J. Steinbon Presbyterian Church
 ter L. Stine Redeemer, St. Paul, Minn.
 ron M. Teske St. John's, Minneapolis*
 ayne H. Wickoren Holy Trinity, Minneapolis
 rman Uliestad Graduate study
 assistant pastor

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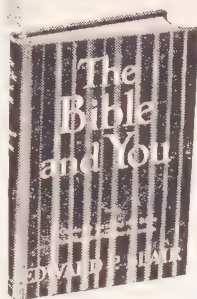
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 nnneth E. Hartzheim First, San Francisco
 rold P. Schluntz Orange Co., Calif. (BAM)
 yd Fred Sturtevant
 nn R. Steinhaus Hollywood, Calif.

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 erner W. Betz St. Stephen's, Brooklyn*
 uid W. Burt St. Stephen's, Feasterville, Pa.
 lliam C. Butts Summit Lawn, Pa.
 an F. Byerly, Jr. Student pastor, Univ. of Va.
 nnneth R. Carbaugh Military Chaplaincy
 enn E. Clauser Trinity, Canton, O.*
 G. Creadick West Collingswood, N. J.
 ood J. Culp Resurrection, Drexel Hill, Pa.
 lliam A. Davis St. Luke's, Dublin, Pa.
 bert T. Dell Zion, Indiana, Pa. (assistant)
 rvin E. Dewalt Grace, East Bangor, Pa.
 las D. Dorward Gloucester City, N. J.
 on A. Eichner Forks-Arndts Parish, Pa.
 bert W. Endruschat New Haven, Conn.*
 eph Evrard
 de I. Fry Bethany, Stony Creek Mills, Pa.
 lter D. Galbraith, Jr. St. Charles, La. (BAM)
 rold A. Gram Christ, Sudbury, Ont.
 rvin L. Harding Jordan-Lowhill Parish, Pa.
 oy R. Healy Zion, Oldwick, N. J.
 old B. Helfrich Audenried Parish, Pa.
 id J. Hoh Bd. For. Miss. (India)
 l H. Howells West Pikeland Parish, Pa.

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Arthur W. Kleintop, Jr.	Hobbie Parish, Pa.
Richard L. Krapf	All Saints, Philadelphia

William Laird	Haddon Heights, N. J.
F. S. Lambert	St. Mark's, Williamsport, Pa.
William H. Lazareth	Graduate student
John L. Long	Maxatawny Parish, Pa.
Richard K. Muck	St. Paul's, Nanuet, N. Y.
Arthur C. Olsen	Bethany, Central Bridge, N. Y.
Richard L. Peterman	Christ, Tinicum, Pa.
Richard H. Porritt	Pleasantville, N. J.
Paul J. Rabenold	Not seeking
Jay D. Read	Graduate student
Raymond A. Reed, Jr.	Messiah, Philadelphia, Pa.
Clarence D. Reeser, Jr.	
Robert E. Reisch	Richmondville, N. Y.
Richard C. Roth	Military Chaplain
Alvin S. Rudisill	Graduate student
John H. Schneidmiller	St. John's, Natrona, Pa.
Peter C. Schroder	Bd. of Amer. Friends
Henry S. G. Sheppard	Narrowsburg, N. Y.

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DECEASED

Linda C. Albert

Linda Catherine Albert, senior editorial staff member of the United Lutheran Publication House (in years of service) June 25 at her home in Philadelphia. was 63.

Born in Baltimore in 1890, she was daughter of Dr. and Mrs. Charles S. Albert. Dr. Albert was then pastor of St. Mark's Church, Baltimore, and later became pastor of the Lutheran Publication Society (L.P.S.) Church, Baltimore.

The Lut

al Synod) in Philadelphia.
Miss Albert served 46 years in editorial work related to Lutheran publications, first the Lutheran Publication Society and then the ULPH. She assisted the editor of the Augsburg Uniform Series, was responsible for editorial work in connection with various young people's publications, including: *Lutheran Young People*, *Lutheran Young Men*, *Lutheran Boys and Girls*, *Pilot*, and *West*. She was a member of the Story Pages Committee of the editors' group of the International Council of Religious Education.
Among her more recent responsibilities were editorial proofreading on ULCA Minutes, ULCA Year Book and assisting in the editorial make-up of THE LUTHERAN. Surviving are four nephews.
The funeral service was conducted June 10 in Philadelphia by Dr. Robert Hershey,

pastor of Holy Communion Church. Interment was in Lancaster, Pa.

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in conclusion

THERE ARE MORE American Roman Catholics becoming Protestants each year than Protestants going in the opposite direction. But the Catholic conversions often get wide publicity, especially when they involve some well-known person.

Every so often a highly intelligent person, brought up Protestant but who has drifted away from his church, is converted by Bishop Fulton Sheen or somebody else. We hear a lot about it, and some of our people can't understand how such a thing can happen.

It's not difficult to explain. A lot of people who are outside the church have a deep hunger for faith. They want to believe, but they have tried and failed. They aren't likely to come back into a Protestant church because that would require their own personal encounter with God. That is what they have failed to achieve.

Protestants consider the church only an agency whereby a man meets God through the proclamation of his Word and administration of his Sacraments. The real experience is direct—between a man and God. But Catholics can surrender their souls to the church, accept its authority, and their quest is ended.

THE CATHOLIC FAITH is therefore easier than the faith of the Protestant. The Roman Catholic Church is a visible reality which claims complete authority over the souls of its people. It commands them to keep fasts and festivals, and tells them what books not to read or what movies to stay away from.

It's easy to understand why a man like Senator Joseph McCarthy, born a Roman Catholic and trained in the Knights of Columbus, would think that the way to promote democracy is to prevent people

from reading books which criticize. This is the totalitarian way of thinking in which Roman Catholics are trained.

If the Roman Catholic way would lead deeply into saving faith, we Protestants would be foolish to cling to the more difficult way of direct encounter with the living Christ. But the easy way is an illusion, and great souls eventually discover that. When you have opportunity to see the *Martin Luther* film, you will have fresh understanding of why the heroic spirit such as Luther's was starved amid the Roman Catholic illusions.

BUT WE PROTESTANTS can't be easily going about the way of faith which Martin Luther trail-blazed for us. A comfortable church-going isn't enough. Our souls must be continually ready for the invasion of God's Holy Spirit. We don't have to get up in prayer meetings and tell how we "accepted" Jesus as our personal Saviour. But we ought to be reasonably satisfied that we are taking every opportunity to let our God speak to us, and that we are increasing in eagerness to walk his way of life.

We don't come to church just to get checked off on the records as having fulfilled our duty for the week. We don't pray merely because we are loyal to practices our pious parents taught us. We don't read the Bible because it has been recommended by our pastors. We don't receive Holy Communion because we want to give a good example.

Church-going, Bible reading, prayer are ways of letting our souls stand open for God to surge into our lives with redemptive power. No priests stand between us and God. But that means we must minister at the altar of our own souls.

—ELSON RUTLEDGE



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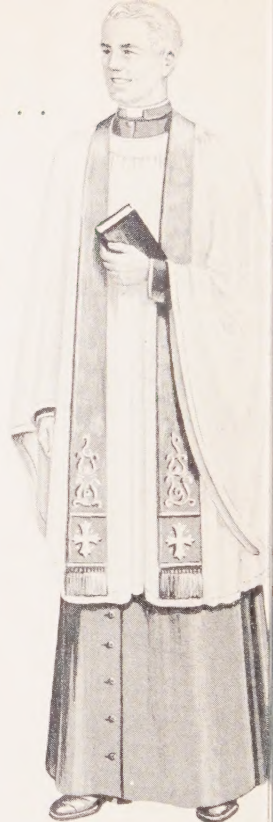
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